

• Proceedings •

OF THE

SEMI-CENTENNIAL

OF THE ORGANIZATION

OF THE

First Presbyterian Church

OF BELVIDERE, ILL.

MARCH 15th, 17th & 18th

1889

Martin Wilkams Johnson
514 W. Menominee
Belvidere, IL 61008

1st. PRESBYTERIAN CHURCH OF BELVIDERE, ILL.. 1889, 50 YEAR CELEBRATION
HISTORY BOOK, IN IDA PUBLIC LIBRARY BACK ROOM. LAST PAGE HAS A
LIST OF OUT OF TOWN VISITORS.

REV. & MRS. T.C. EASTON OF NEWARK, N.J.

REV. D.R. EDDY OF BROCKPORT, N.Y.

REV. & MRS. EUGENE H. AVERY OF VINTON, IOWA.

REV. & MRS. T.A. ROBINSON OF WINNEBAGO, ILL.

REV. & MRS. H.D. JENKINS, D.D. OF FREEPORT, ILL..

REV. S.L. CONDE OF ROCKFORD, ILL..

REV. PROF. H.M. WHITNEY OF БЕЛОIT, WISC..

REV. JAMES B. ANDREWS OF HEBRON, ILL..

REV. A.G. DUNSFORD OF MARENGO, ILL.

REV. L.H. FOSTER OF POPLAR GROVE, ILL..

MR. & MRS. WM. HARVEY OF ROCKFORD, ILL..

MR. MATTHEW HARVEY OF ROCKFORD, ILL..

MR. & MRS. N.C. THOMPSON OF ROCKFORD, ILL..

MISS NORMA THOMPSON OF ROCKFORD, ILL..

MR. & MRS. THOMAS BUCHANAN OF ROCKFORD, ILL..

MR. CHARLES MCGLASHEN OF ROCKFORD, ILL..

MRS. IDA STANBRO OF ROCKFORD, ILL..

MRS. & MISS GREGORY OF ROCKFORD, ILL..

MISS JENNIE & ANNA MCGREGOR OF ROCKFORD, ILL.

MR. & MRS. C.M. AVERY OF ROCKFORD, ILL..

MRS. GEO. POWELL OF ROCKFORD, ILL..

MR. & MRS. JAMES GREENLEE OF ARGYLE, ILL..

MR. JAMES JAMES PICKEN OF ARGYLE, ILL.

MR. & MRS. JOHN PICKEN OF ARGYLE, ILL..

MR. & MRS. ANDREW McDONALD OF ARGYLE, ILL..

MR. DAVID PICKEN OF ARGYLE, ILL..

MISS MARY PICKEN OF ARGYLE, ILL..

MR. JOHN MCEHRAN OF ARGYLE, ILL..

MISS MAGGIE PICKEN OF ARGYLE, ILL.

MR. MRS. JOHN THOMPSON OF CALEDONIA, ILL..

MR. ROBERT THOMPSON OF CALEDONIA, ILL..

MR. & MRS. ROBERT HENDERSON OF CALEDONIA, ILL.

MR. JOHN HENDERSON OF CALEDONIA, ILL..

MR. JAMES KELLY OF CALEDONIA, ILL..

ELDER CROUSE OF CALEDONIA, ILL.

MR. & MRS. N.C. AMSDEN OF DUBUQUE, IOWA.

CONTINUED ON NEXT PAGE

WM. P. CULBERTSON OF FULTON, ILL..
MR. & MRS. W.D. AVERY OF CHICAGO, ILL..
MR. & MRS. L.D. COLLINS OF CHICAGO, ILL..
MR. & MRS. ORLANDO CURTIS OF CHICAGO, ILL..
MR. & MRS. C. B. HOLMES OF CHICAGO, ILL..
MR. & MRS. J.C. DICK OF CHICAGO, ILL..
MR. & MRS. JOHN YOURT OF CHICAGO, ILL..
MRS. W. W. FULLER OF CHICAGO, ILL..
MRS. ELLEN ADAMS OF CHICAGO, ILL..
MISS LIZZIE HOLMES OF CHICAGO, ILL..
CHARLES PARKHILL OF CHICAGO, ILL..
MR. & MRS. JAMES LEONARD OF CLINTON, IOWA..
MRS. LOUISA FISK OF WAVERLY, IOWA..
MRS. L. N. SEAMAN OF MITCHELL, DAKOTAS..
MRS. DR. STONE OF BELOIT, WISC..
MRS. HELEN A. PECK OF BELOIT, WISC..
MISS JOSEPHINE A. PECK OF BELOIT, WISC..
MR. & MRS. A. M. BLAKESLEY OF ROCK ISLAND, ILL..
MR. & MRS. METCALF OF MARENGO, ILL..
MRS. H.B. SYKES OF ELKHART, IND..
MR. JOHN ROLLINS OF LINCOLN, NEB..
MRS. CHARLES CROSBY OF SYCAMORE, ILL..
LANS ING ANDERDONK OF POPLAR GROVE, ILL..
H.O. SEARS OF GARDEN PRAIRIE, ILL..
21

THOSE NOT BEING ABLE TO ATTEND THE 50TH CELEBRATION ARE -

REV. A.C. SMITH, D.D. OF GALENA, ILL..
REV. M.F. HOWIE OF ATCHISON, KANSAS..
REV. H.M. CURTIS OF FLINT, MICHIGAN..
REV. J.H. WINDSOR OF DOWNERS GROVE, ILL..
REV. J.R. SUTHERLAND, D.D. OF PITTSBURG, PENN..
REV. J.C. THOMPSON OF HOLYOKE, MASS..
REV. CORNELIUS BRETT OF JERSEY CITY, N.J..
REV. & MRS. MOSES SMITH OF GLENCOE, ILL..
PROF. H.N. WHITNEY OF BELOIT, WISC..
MR. & MRS. DANIEL JACKSON OF CHICAGO, ILL..
MRS. MARY PITKINS OF CHICAGO, ILL..
MISS LIZZIE HOLMES & MOTHER OF CHICAGO, ILL..
MRS. FANNIE MYERS OF DECATUR, ILL..
CONTINUED ON NEXT PAGE _____

MRS. E. N. BUSH & FAMILY OF BLOOMINGTON, ILL..
MRS. ENOCH & FAMILY OF ROCKFORD, ILL..
MR. MRS. J.W. LAWRIE OF MARENGO, ILL..
SPENCER RISING & FAMILY OF LENA, ILL..
MISS MARY E. NASH & MOTHER OF MORGAN PARK, ILL..
MRS. ELIZABETH HICE OF MARENGO, ILL..
MRS. MARGARET OWENS & DAUGHTER OF HAMBURG, IOWA..
MR. & MRS. G. N. SHERBURNE OF ESMOND, DAKOTAS..
MRS. H. THOMPSON OF DENVER, COLORADO..
MRS. CATHERINE GOOCH OF FOOTVILLE, WISC..
HON. HENRY BILL OF NORWICH, CONN..
ELDER DANIEL McEWEN OF ROCKFORD, IOWA..
MRS. FANNIE TILLOTSON & DAUGHTER OF AUBURN, N.Y..
H.D. WATERMAN & FAMILY OF ST. LOUIS, MO..

MISC. ITEMS OF GENEALOGICAL INTEREST ARE -
PREVIOUS TO & DURING 1838 A FEW FAMILIES OF PRESBYTERIANS
& CONGREGATIONALISTS ARRIVED. -
DAVID CASWELL FROM N.Y. ARRIVED MARCH 1835.
DEA. EZRA MAY FROM OLEAN, N.Y..
FREDERICK SHELTON FROM SILVER CREEK, MICHIGAN IN 1838.
STEPHEN BURNETT FROM SPRINGFIELD, MASS. IN 1837.
AUSTIN GARDNER FROM MASSACHUSETTS.

24 MEMBERS IN 1839 - MARCH 17. -
STEPHEN BURNETT, REV. JOHN MORRILL, EZRA MAY, MRS. DORCAS MAY,
MRS. ABIGAIL BURNETT, FREDERICK S. SHELTON, MRS. HARRIET C.
SHELTON, GEORGE D. HICKS, MRS. ABIGAIL HICKS, AUSTIN GARDNER,
MRS. MARY GARDNER, AARON H. BILLINGS, DAVID CASWELL, CHAUNCEY
BRISTOLL, MRS. LOUISA ROLLINS, MRS. MARY C. DUBOIS, MRS. MARIA
L. FISK, MRS. JULIET GILMAN, MRS. HANNAH BLOOD, MRS. RULENA MCBRIDE,
MRS. NANCY HALE, MRS. RUTH CUNNINGHAM, MRS. LOVINA MAY, MISS ADALINE
E. SHELTON, MRS. GILBERT.

MR. GARDNER DIED IN 1843.
REV. MR. MORILL LIVED NEAR ROCKFORD.
COL. JOEL WALKER CAME FROM PEACHAM, VT. &
ARRIVED IN SUMMER OF 1839. HE HAD BEEN HERE IN JUNE OF 1836
EARLIER.
CONTINUED ON NEXT PAGE _____

REV. MR. WRIGHT DIED IN OCTOBER 1849.

REV. ERASMUS D. WILLIS OF ROCKFORD DIED NOV. 12, 1880.

REV. ELEAZER T. BALL OF MECKLENBURG, N.Y. CAME IN JULY 9, 1859.

REV. DANIEL CLARK OF FREDONIA, OHIO DECLINED A CALL IN 1855.

REV. HENRY B. HOLMES OF ANDONVER, MASS. CAME IN 1855.

REV. DAVID R. EDDY OF WENONA, ILL. CAME IN 1863.

REV. HENRY M. CURTIS OF OLEAN, N.Y. CAME IN 1880.

REV. MATHEW F. HOWIE OF ATCHISON, KANSAS ACCEPTED A CALL.

REV. JOHN CLARK HILL OF ST. LOUIS, MO. CAME IN 1888.

LISTS OTHER MINISTERS ETC.. INF.. (SEE 1889 BOOK).

COL. JOEL WALKER DIED JULY 1855.

DEACON DAVID DICKEY CAME FROM COLUMBUS, CHENANGO CO., N.Y.

DEACON SIDNEY AVERY DIED FEB. 17, 1888.

SEYMOR GOOKINS DIED JUNE 20, 1879.

JOHN W. LAWRIE MOVED TO NEAR MARENGO, ILL..

HENRY D. WATERMAN MOVED TO ST. LOUIS, MO..

ISAAC T. WITBECK DIED JUNE 1885.

ROYAL N. WRIGHT WAS BORN AT HANOVER, N.H. OCT 14, 1811 (FULL-NAME WAS ROYAL NATHANIEL WRIGHT).

CHARLES FANNING WAS BORN IN N.Y.C. JULY 22, 1822. HIS FATHER IN LAW IN N.Y.C. WAS LUCIUS HART.

REV. ELEAZER T. BALL'S OBITUARY IT SAYS IS IN THE N.Y. EVANGELIST (PAPER) OF AUGUST 1855. HE WAS BORN IN ORANGE, N. J. IN 1809.

THE 100 YEAR ANNIVERSARY BOOK SHOULD BE FOUND & XEROXED FOR THE LIBRARIES COLLECTION.

PROFESSOR H. M. WHITNEY IS AT BELoit COLLEGE.

SEE 1853 LIST OF MEMBERS & YEAR THEY JOINED THIS CHURCH. IN THE 1853 MANUAL BOOK AT IDA PUBLIC LIBRARY.

Martin William Johnson
514 W. Menominee
Belvidere, IL 61008

*Presented by his daughter
1899 Mrs. Edward A. Feltman
Calverton, Ill.*

1889

PROCEEDINGS

COMMITTEES

GENERAL COMMITTEE

John Clark Hill, Henry W. Avery, D. D. Sablin,
Geo. Greenlee, M. G. Leonard, Miss Hattie Foote,
Mrs. E. T. Gage, Mr. H. C. Walker, Mrs. M. M. Rutger.

PROGRAM

D. E. Foote, The Pastor, J. G. Stevens,
H. J. Sherrill, Mrs. D. D. Sablin, Mrs. Robt. Harvey,
A. C. Fuller, E. T. Gage, A. O. Witbeck,
Geo. W. Murch, D. W. Lacy, Mrs. A. O. Witbeck,
Miss Alice Terwilliger.

CORRESPONDENCE, INVITATION AND PRINTING.

H. W. Avery, J. C. Foote, G. W. Downs,
Geo. Greenlee, D. D. Sablin, H. C. Walker,
M. G. Leonard.

MUSIC

J. C. Zinser, E. Pepper, Jas. Jaffray,
Miss Hattie Sablin, Mrs. E. T. Gage.

EXPERIENCES

Miss Hattie Foote, Mrs. D. W. Lacy, Mrs. M. M. Rutger,
Mrs. Irving Terwilliger, Mrs. E. T. Gage, Sidney Sablin.

DECORATION

Mrs. C. F. Clark, Mrs. E. S. Gardner, Mrs. Fred Merrill,
Miss Marietta Parkhill, Miss Nettie Murch, Miss Mary Gage,
Miss May Foote, Miss Corn Gray, Miss Jessie Gray,
Wm. Glasner, Wm. Keaton, W. Beck.

ENTERTAINMENT.

Mrs. J. C. Foote, Mrs. John Ramsey, Mrs. E. B. Plane,
Mrs. John Gray, Miss M. Mundy, Miss Mattie Greenlee,
Miss Maggie Parkhill.

USHERS

Winifred Cox, Geo. Greenlee, David Gishner,
Edw. Barrios, Wm. Loebe, Omar Wright.

OF THE

SEMI-CENTENNIAL

OF THE

ORGANIZATION

OF THE

First Presbyterian Church

OF

BELVIDERE, ILLINOIS,

March 18th, 17th AND 18th.

1889.

BELVIDERE.
NORTHWESTERN PRINTING HOUSE.
1889.

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INTRODUCTORY.

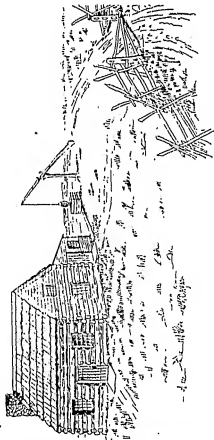
PRELIMINARY arrangements having been made by the appointment of committees (see page 2 of cover), the preparatory work was completed in due time. Four hundred invitations were sent abroad. The work of decoration was elaborate and in good taste. Heavy ropes of evergreen were suspended from the ceiling in the center of the auditorium to each corner, and from a point above the desk to the lamp-ports on the corners of the platform. Large Union flags were draped on the gallery and orchestra fronts, shaded with evergreens. Potted plants and flowers ornamented the window-sills, while the altar and platform presented the appearance of a greenhouse. Conspicuous upon the wall, in rear of the pulpit, were the dates

1833-1888.

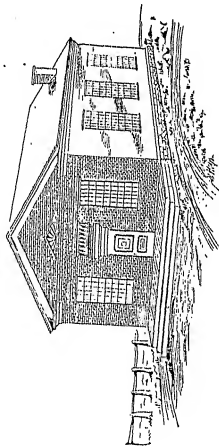
The plates on pages 2 and 3 are taken from pencil sketches drawn from memory by John A. Hollins, a grandson of the owner of the log house at the time of the organization of the church. On an easel by the side of the pulpit, were ten portraits of those who had been pastors or supplies during the fifty years.

In response to the invitations, about 100 persons from abroad were present at some portion of the exercises. (For names see page 2 of cover.)

The proceedings, as shown on the following pages, were in accordance with the program adopted by the committee.



RESIDENCE OF STEPHEN BURNETT, 1839.



FIRST PRESBYTERIAN CHURCH, BELVIDERE, ILL.

ERECTED IN 1843.

PROCEEDINGS.

SATURDAY MORNING—First Session.

At half-past ten o'clock a large congregation assembled to share in this first hour of devotion, Rev. J. C. Hill, the acting pastor, presiding. After singing hymns No. 54, 102, 675 in "Songs for the Sanctuary," and prayer by the leader, Rev. David B. Eddy, of Brockport, N. Y., a former pastor, read the first chapter of the 1st Epistle of John, and commented thereon in part as follows: "First, calling attention to the promise, 'where two or three are gathered together in My name there am I to bless them.'" We not only come in the name of Jesus, but we have been gathered by Him. That name is precious. He is both host and guest. Jesus is in the midst; He is the center, and we, though unworthy, are gathered by Him. The memory of the past is precious. We have all been unfaithful, but the blood of Jesus Christ cleanseeth from all sin. It is our privilege to plant our feet upon the solid rock, and all that He is ours. His acceptability is ours. The union is the closest that can be; closer than husband and wife. We are here as His guests; He has gathered us. We are also the host, and he is knocking for admittance as a guest, desiring to be received, and we may rest in Him. His salutation is, "Peace be unto you."

Singing two verses of hymn No. 756 was followed by prayers, and remarks by Dr. Foote, J. M. Glasner, Mrs. D. W. Lacey, J. G. Stevens, Mrs. Walker, Dea. James Kelly, Rev. E. H. Avery, Rev. D. R. Eddy, Francis Sager, John Thompson, N. C. Andersen and E. W. Warren. Singing No. 953 closed the devotional exercises, after which, Rev. J. C. Hill gave the following

ADDRESS OF WELCOME!

To-day completes the fifty years. It is a long time. Of a thousand persons of all ages alive fifty years ago, only about forty are alive. Twenty of us are to co-memorate the day, not only for ourselves, but for those who may be here at the centennial celebration.

The jubilee in the Mosiac economy was a glorious time of rejoicing. It took its name from the fact that it was heralded by a grand blowing of trumpets and of horns. The English word, "I am convinced," is really jubile, which is also the exact Hebrew word, and this form is found in the best editions of the old version, and in the revision.

Everything took a new start from the year of jubile, and in the revision can-called, alienated estates were restored, servants were freed.

These past fifty years have been wonderful years to our country. A terrible national disgrace has been wiped out, but it took an equally terrible war to do it. And now the struggle is on with another discipline. No matter how dark the outlook may be in the war with the saloon, in looking back over these past fifty years we can see that a great work has been done in temperance reform.

It has been an era of an increasing fraternal spirit among all denominations of Christians. Antagonism has ceased; co-operation has begun. We have at last begun to compass the world with evangelists. The ratio of the increase of the Christian church is to-day greater than that of any other religion since Apostolic days. Then look at the world-wide study of God's Word! To-day we rejoice in all this, and thank God for it.

In these services we will recount with thanksgiving the history of this church, and from the successes of the past take fresh courage and begin the new period with renewed hope and energy.

I do not know that any of our historians have thought to make note of the failures and mistakes of the past half century. There is value in recounting these, as well as exulting in successes. One thing about the inspired history of God's people that shows its Divine origin is the large space that is given to the minute details of the failures and the people. If no note is made of these to-day, let us each, with a look back at our own past, seek God's grace, helping us, resolve on a more perfect walk with Him, and let us each, as one's life conformed to the spirit of the Gospel, we will avoid the mistakes of the late past and make future successes greater than all that has hitherto been achieved.

This is a time of joyous reunion, and it is my joy to welcome those who have so kindly come from a distance to help us in our joy. The joy is theirs as well as ours. It is a mutual joy.

The blessings of this reunion will be in exact proportion to the faith. If we merely make it a time of self-gratulation, the Lord will rebuke us; but if we thank Him for His tender mercies in sparing us, notwithstanding our miserable service, and in true contrition ask Him to make the new jubile of years full of joyous service for His glory, then we will be truly blest.

Elder Henry W. Avery, chairman of the Correspondence Committee, then read letters received from the following named persons expressive of their regrets at not being able to be present, of congratulations for an existence of fifty years, and for the prosperity that the old church has experienced in the past, with the hope of a pleasant anniversary service and a future of still greater usefulness:

Rev. M. F. Howe, Atchison, Kan.; Rev. H. M. Curtis, Flint, Mich.; Rev. A. C. Smith, D. D., Galena, Ill.; Rev. J. H. Windsor, Downer's Grove, Ill.; Rev. J. R. Sutherland, D. D., Pittsburgh, Pa.; Rev. J. C.

Thompson, Holyoke, Mass.; Rev. Cornelius Brett, Jersey City, N. J.; Rev. and Mrs. Moses Smith, Glencoe, Ill.; Prof. H. N. Whitney, Beloit, Wis.; Mr. and Mrs. Daniel Jackson, Chicago, Ill.; Mrs. Mary Atkins, Chicago, Ill.; Miss Lizzie Holmes and mother, Chicago, Ill.; Mrs. Fannie Myers, Decatur, Ill.; Mrs. E. N. Bush and family, Bloomington, Ill.; Mrs. Enoch and family, Rockford, Ill.; Mr. and Mrs. J. W. Lawrie, Marengo, Ill.; Miss Mary E. Nash and mother, Morgan Park, Ill.; Mrs. Elizabeth Hise, Marengo, Ill.; Spencer Rising and family, Lena, Ill.; Mrs. Margaret Owens and daughter, Hamburg, Ia.; Mr. and Mrs. G. N. Sherburne, Esmond, Dak.; Mrs. H. Thompson, Deaver, Col.; Mrs. Catherine Good, Footville, Wis.; Hon. Henry Bill, Norwich, Conn.; Elder Daniel McEwen, Rockford, Ia.; Mrs. Fannie Tillotson and daughter, Auburn, N. Y.; H. D. Waterman and family, St. Louis, Mo.

Prayer by Elder M. C. Bentley. Benediction by Rev. D. R. Eddy. Recess.

SATURDAY AFTERNOON.

Singing Nos. 122, 821. Prayer by Rev. H. W. Reed. Singing No. 42.

HISTORICAL ADDRESS

By ELDER HENRY W. AVERY.

The first settlement of what is now Boone county, by representatives of the Anglo-Saxons, was in the spring of 1835, 165 years after Nicholas Perrot, the first white visitor set foot in Illinois; 164 years after the Jesuit missionaries, Allouez and Dablon bore the standard of the cross through Northern Illinois; 163 years after the discovery of the "Great Father of Waters" by Joliet and Marquette; seventeen years after the state constitution was adopted, and seven and a half years after the first Presbyterian Synod in Illinois was organized.

A band of Pottawatonic Indians, the remnant of a large and powerful tribe, had their encampment a little west of what is now the city of Belvidere, near the ford of the river. After beholding with expressions of sadness and regret the arrival of the wily emigrants with chains and implements of husbandry, and witnessing their pasture grounds being overthrown by the wonderful, mysterious and fearful storm which, in the early morn of the next day, burst over the land, they, with the ghidly mazes of their last dance, and with sorrowful countenances that seemed to say, we must seek another home, bade farewell to these "Elysian fields," and their much loved Kishwaukee, in August, 1835. At that time two counties, Cook and Jo Davisess, comprised this northern part of the state, extending from the lake to the Mississippi river. The nearest postoffice was Chicago, and the nearest mill was at Ottawa.

The county of Boone was organized and its boundaries established in 1836. As a rule

RELIGIOUS ORGANIZATIONS

accompany or soon follow civilization, and so it was here. Before the expiration of the year 1845 religious meetings were held in the log cabins of those early settlers.

REV. JOHN S. KING, M. D.,

a Baptist divine, preached the first sermon in the primitive home of Timothy Caswell, near Big Thunder mills, early in the spring of 1836. The second sermon was preached in the more spacious mansion of S. P. Doty, by Rev. Wm. Breach, a Presbyterian, of whom Dr. Daniel H. Whitney, in his reminiscences writes as follows:

"AN ENGLISHMAN

by the name of Breach, a Presbyterian, preached the second sermon. Over his head nearly a hundred winters had passed. He had been personally acquainted with the Wesleys, Whitefield and Lady Huntington. His sermon was one of the ablest I ever heard in the west or at the east. He had traveled with John Wesley, and frequently filled his pulpit in London, and partook and exhibited much of that fervent and earnest spirit that we so naturally suppose to have been characteristic of (as Mr. Breach denominated him) that great apostle. Notwithstanding his advanced age, he constantly traveled and preached, until the intensely cold winter of 1837, when he perished on the prairies in Cook Island county." The next sermon was preached by

MR. PILLSBURY, A METHODIST.

Thus we see that the denominations that have ever been prominent here had each an early advocate and representative in the ministry. The Baptist element predominating.

THE FIRST BAPTIST CHURCH

was organized by Dr. King at his house, July 24, 1836, with sixteen members. The same day, the first Methodist church, with thirty members, was organized at the cabin of Dan. Haskins, northwest of the court house, and at the double log cabin of Samuel Gates, near the present residence of Amos Jones, until they erected a building on the corner in front of the Universalist church, which was used as a church, school house, court house and town hall. This free-for-all house was afterwards removed, and is now in use as a dwelling lately owned by Ira Hill.

Previous to, and during the year 1838, a few families of

PRESBYTERIANS AND OXGREGATIONALISTS

arrived. David Caswell, from New York, came in March, 1835, being one of the first settlers; Dea. Ezra May, from Olean, N. Y., located at Bonis Prairie; Frederic Sheldon, from Stryker, Creek, Michigan, 1838, locating north of the Beaver; Stephen Burdett, from Springfield, Mass.,

in 1837, located on Squaw Prairie, and Austin Gardner, from Massachusetts, located also on Squaw Prairie.

The first Christian privileges in the east, with the expectation that perhaps in some future day they would again enjoy church privileges under their own vine and fig tree, during the winter of 1838-9 they held frequent meetings at the log house of Stephen Burnett, about three miles north of what is now the city, at which time regular religious services including the reading of a sermon, were conducted. The house, like others of that day, consisted of one room, accommodating the entire family, sometimes quite numerous, with frequent additional new-comers who were always welcomed so long as there was lodging-room upon the floor, and being scantily furnished, seats of boards were provided as the necessity demanded. From this

DOMESTIC SANCTUARY,

upon each returning Lord's day, sincere prayer and praise resounded and here was planned in those early days by these Christian workers of Presbyterian faith, the germ which has during these fifty years grown into a strong and influential church, which, with others of different names, have proven a power in restraining evil and promoting good, greater according to the financial cost than any other organization, political or civil, secret or open.

During this winter they were greatly encouraged by the arrival of

REV. JOHN MORRILL,

a missionary of the American Home Missionary Society; then supported by both Congregational and Presbyterian churches.

When it became known that a regular, live Presbyterian minister was to preach, the people came with ox sleds, bringing their families and neighbors six or eight miles. They were indeed hungry for the preached word, which is the power of God unto salvation to those who believe its teachings. The question of church organization was soon agitated, some preferring the Congregational order and others the Presbyterian. They were generally poor, and room had a meaning then, but Rev. May, a firm Presbyterian, and possessing more of the wealth than any other, with his characteristic stamp of his foot, said

"THE CHURCH MUST BE PRESBYTERIAN."

And it was organized as such in that primitive abode of Stephen Burnett, on the 17th day of March, 1839, by Rev. John Morrill, with twenty-four members, viz.: Ezra May, Mrs. Dorcas May, Stephen Burnett, Mrs. Abigail Burnett, Frederic S. Sheldon, Mrs. Harriet C. Sheldon, George D. Hicks, Mrs. Abigail Hicks, Austin Gardner, Mrs. Mary Gardner, Aaron H. Billings, David Caswell, Channery Bristol, Mrs. Louisa Rolling, Mrs. Mary C. Dubois, Mrs. Maria L. Fisk, Mrs. Juliet Gilman, Mrs. Hannah Hale, Mrs. Ralema McBride, Mrs. Fisk, Mrs. Juliet Gilman, Cunningham, Mrs. Lovina May, Miss Adeline E. Sheldon, Mrs. Gilbert, and Mr. G. Some time Ezra May and Austin Gardner were elected elders, and Mr. G. was chosen clerk of the session, which office he held until his death in February, 1843. The first records of the church are in his handwriting. There are now supposed to be living four of the

original members, one only living in Belvidere. There are also four others now living here, and present members of this church, who were present at that organization. Articles of faith and covenant, with the plan of admission to the church were then adopted, and notwithstanding much misapprehension, and the inadequacy of church standards, have remained unchanged, and are the forerunners of the present.

This was the second Presbyterian church organized within the bounds of the Presbytery of Freeport; Galeus first having been organized October 28, 1831, three years before the organization of the First Presbyterian church in Chicago.

REV. MR. MORRILL,

who lived near Rockford and had supervision of other churches, supplied this church but half of the time until April, 1840. As a missionary, his support was principally from the Missionary Society, but their resources were then very limited, and whatever could be supplied by the people was much needed and gratefully received by him.

One young man, not then a church member, having a little wheat not quite No. 1, and Chicago being so far away that any corner that might have a prospective appearance would likely be broken ere the market could be reached, generously contributed five bushels as his title of the first fruit.

COL. JOEL WALKER, FROM PEACHTON, VT.,

arrived with his family in the summer of 1839. He had been here in June, 1836, when there was but one house to be seen, the celebrated log tavern of the late Simon P. Doty, and upon his return to his eastern home, he says in his diary, "I thought Squaw Prairie and the surrounding groves the most pleasant place in the state, and as many of my family had settled there, I felt it my duty to return, and was encouraged to do so when my daughter, Mrs. Gilman, informed me that a Congregational church had been formed at Rockford, with a fine minister to preach to them, which church I had occasionally attended. But," he continues, "in the spring of 1839 I found it was my duty to learn that a Presbyterian church had been formed at Pea."

Upon his arrival he built a more commodious log house near Mr. Burnett's, which became the tent of meeting until the spring of 1840, when it was removed to a hall over the then new store built by Col. Walker upon the corner now occupied by Greenlee Bros. and the First National Bank. This hall, 20x40, permanently seated and made comfortable for religious worship after the manner of Presbyterians, was used free of rent for three years. The grateful feelings that possessed the hearts of this little band, as they united in the services of dedication after fifteen months of prairie wandering, can only be appreciated by those who have shared in similar experiences. The first sermon preached in this hall was on Friday, June 4, 1840, by Rev. Mr. Watson, of Rockford, from Mal. li. 10: "Bring ye all the tithes into the storehouse," etc. Meetings were continued, and sermons each day after the first, for four days. Preaching by Rev. Watson, Mason and Merrill. The first record of the church was made by Col. Walker, who did not only a dedication, but a "feast of dedication." Col. Walker further

gained the great loss of a faithful and beloved pastor after a continuous work of a little over nine years, during which time the additions to the church were 182. This first Presbyterian pastor and Rev. Seth S. Williams, pastor of the adjoining Baptist church, were cordial, friendly co-workers,

"LOVELY AND PLEASANT

in their lives, and in their deaths not long divided," only by a space of about four years, and their bodies sleep in adjoining lots in our city cemetery. They both laid good foundations upon which others have carefully and successfully built.

In the spring of 1850

REV. CHARLES FANNING,

of New York City, commenced his labors with this church. At a meeting Sept. 12, 1850, he received an offer to become pastor at a salary of \$450 per annum, and on the 3d day of October he was fully installed. His relations with the church were exceedingly pleasant, because of an affection of the throat, much to his regret, he was compelled to resign his pastoral charge and cease public speaking in April, 1854. During his term of service the needs of a larger house of worship were manifest, and in June, 1853, resolutions were passed pertaining to the building of a new and larger church edifice, but with his retirement that matter rested. His pastorate continued four years, and the additions to the church were 118. For a period of thirteen months the pulpit was supplied in general by

REV. ERASMUS D. WILLIS,

of Rockford, a very energetic, earnest speaker. He frequently supplied the pulpit during vacations afterward. He was called to his heavenly home Nov. 12, 1880.

The next pastor was

REV. ELEAZER T. BALL,

of Mecklenburgh, N. Y. He was called upon recommendation of those who knew him, without having been heard by the congregation. There had been correspondence and several months of delay. Upon his arrival he preached his first sermon from Acts x. 33.

He was installed July 9, 1855, and but one month elapsed ere he too was summoned to "come up higher," leaving the Rock again shepherdless and the congregation again in sadness. During his three months' sojourn with us sixteen were added to the church membership, and he and his family had become much endeared to this people. Plans were again being perfected for the erection of a larger house of worship. But the time had not yet fully come, and while man appoints God's purposes, always, however, for good; and in these cases, if either of the plans had been consummated, the building would have been yet too small. For four months the pulpit was supplied by various pastors.

REV. DANIEL CLARK,

of Fredonia, O., was tendered a call to become pastor, but declined. On the 18th of November, 1856,

REV. HENRY B. HOLMES,

of Andover, Mass., was providentially with us, and by invitation preached in the afternoon, Rev. Hinchins Taylor, then a retired minister of this city, having preached in the forenoon. Rev. Mr. Holmes was requested to and did remain, and on Dec. 31, 1856, a unanimous call was placed in his hands to become pastor of this church with a salary of \$1,000 per annum. This call he, in a formal letter of Jan. 20, accepted, and on Wednesday, April 23, 1856, he was duly installed. The fourth pastor of this church, Rev. Joseph A. Leonard, of Fulton, the fourth pastor of the church, Rev. F. D. Willis the second, and Rev. F. D. Willis the third, of Freeport, charging the pastor, and of that year the work of rebuilding was again considered. It was decided to take down the church building then standing, purchase an adjoining lot of M. G. Leonard, and erect the new building upon the two lots. It was resolved to adopt the

CORINTHIAN STYLE OF ARCHITECTURE,

and that the new building, with side and end galleries, have a seating capacity for 800 persons. The cost was estimated at \$10,000 and was placed in the hands of the trustees. The contract was to be let; and at a meeting held by 1857, the building committee reported the acceptance of proposals for mason and carpenter work, when it was further resolved that the old house be taken down forthwith and the work of erecting the new building be commenced. While the work of rebuilding was in progress, the congregation worshipped in what was then called Union Hall, over the store on the corner owned at that time by Enos Tomkins.

With all credit to the sincerity and honesty of the motives of the principal actors in this movement, a serious embarrassment was entailed upon the society by again building upon the stock plan, which embarrassment still continues in a measure, although a majority have already surrendered their personal interests for the general welfare. The year 1857 was one of financial depression and business failure. Some of the pledges proved uncollectible, and the treasury was depleted, while the congregation and extra expenses demanded much more than was expected, and as some of us remember the repeated demands that were expected to be met, quite generally by those who had already pledged as seemed to them liberally. In the work of solicitation our pastor was ever earnest, as with one or two of the brethren he went from house to house, from individual to individual, and with the often-repeated expression, "the King's business requires haste," made known his business as the King's agent. As the building was nearly completed and the necessary funds were not forthcoming, a loan of \$4,000 was made at 15 per cent. interest, by means of which the work was finished, and the new house was dedicated February 11, 1858, the sermon from Psalms lxxviii. 13, and the prayer of dedication both by the pastor, and by some of us, yet remembered as being very impressive and sincere.

The pleasure of sitting and worshipping in the new building where there was room enough and to spare, was appreciated, and none manifested more gratitude than our leader, who had been a faithful and efficient in all departments of pastoral work. On account of the characteristics as a successful worker, his services were desired by the Second Presbyterian church in Dubuque, from which he received a call, and at his request the pastoral relation of seven years' standing was terminated December 7, 1862. There had been added to this church during that time 149. His interest in the welfare of this church continued until his death about two years since, and his preaching for the summer of 1862, though he was feeble in body, was with the demonstration of the spirit, and very acceptable to his hearers.

At a meeting held July 7, 1859, an auditing committee, consisting of A. C. Fuller, John C. Phelps and Joseph Goodrich, was appointed to examine all accounts of the trustees and building committee in reference to the erection of the church building. Their report on the 15th day of August showed the total amount of money received to be \$17,115.18, with an indebtedness at that time of \$5,729.40. The reported efforts this was gradually reduced, but it was not entirely paid until May 20, 1865, when all incumbrances occasioned thereby were removed.

REV. DAVID R. EDDY

of Wenona, Illinois, having been recommended by Dr. Robert W. Patterson, of Chicago, who, in the early days of this church, manifested much interest in its welfare, was invited to preach for us, his first sermon being delivered March 1, 1863, and he was assisted by Rev. J. C. Thompson in administering the sacrament of the Lord's Supper on that occasion.

At a meeting of the congregation on Tuesday, March 10th, the trustees were instructed to engage him as stated supply for one year, at a salary of \$500.

His first sermon was preached on Sunday, May 10th, and in April of the next year he was for the first time called to the pastorate with a salary of \$1,000 per annum, and on April 1, 1864, he was duly installed. Sermon by Rev. Alfred Eddy, of Chicago, C. I., at the request of the trustees, Rev. Isaac E. Carey, of Freeport; to the people by Rev. J. M. Smith, of Freeport, Rev. Glen Wood and Rev. E. D. Willis also taking part in the exercises.

In January and February, 1865, this church was blessed with the most glorious religious awakening and revival ever experienced in its history, conducted by the young pastor without any evangelistic assistance. As the fruits of this pentecostal season there were received into covenant with the church, on Sunday, March 5, sixty-seven persons on profession of their faith, nearly all of adult age, and many of them heads of families; twenty-eight of them were at that time baptized. This was a memorable day in the history of this church.

In 1864, the plan of organ now in use was taken upon trial for two years, the price of \$800, one-half being paid when the organ was set up in the church, and the other half at the end of two years. One devout worshipper upon being asked for his merits replied, "I think it the best pipe organ I ever heard of, it makes the most noise. With all its imperfections and disorderly habits, it has done good service for almost a generation, and is now patiently waiting its 'timeous demolition.'"

In 1865 the pastor's salary was raised to \$1,200, that being the year when the church debt for the erection of this building was finally liquidated.

At a society meeting held May 6, 1867 there was reported an indebtedness for current expenses of \$153.21. This caused no alarm, as the balance was generally on the debit side. However, a change in the financial arrangement was deemed advisable, and a resolution was passed placing the pews at the disposal of the trustees for rental, the surrender of which had been obtained for one year for that purpose. The pastor's salary was also increased to \$1,400. At the next annual meeting, May 9, 1868, the trustees reported all debts and expenses paid, and a balance in the treasury of \$12.34. Perhaps this was due to a blessing following the increase of the salary; perhaps to something else. The result was, however, gratifying, and the following resolution, on motion of Rev. A. C. Fuller, was adopted:

Resolved, That the trustees be requested to prepare a written report before the next meeting, and to obtain as many signatures to the same as possible before the next meeting.

How the trustees succeeded does not appear from the record, but at a subsequent meeting, in 1869 a permanent committee was appointed to secure said release as soon as it could be done. The chairman of that committee is yet ready to be interviewed, and hopes to live to see every seat in this church free from personal property, and subject to the control of the trustees, by order of the society.

In 1869, the basement rooms were plastered and made pleasant and convenient for church and Sunday school purposes and for social gatherings, and at a society meeting May 3, 1870, a resolution was passed declaring it to be expedient that this society own a parsonage, and a committee was appointed to do so, and to proceed on any report they ever made. The surrender of the use of the parsonage to the trustees was after two years, by many withdrawal, and various methods were adopted for meeting the financial obligations, extra efforts having to be made quite frequently to pay arrearages. At a society meeting May 29, 1872, an indebtedness was reported of \$300 above all amounts due and unpaid, and a resolution was then adopted that voluntary pledges should be solicited, payable weekly. This plan resulted the first year in the payment of all arrearages, all that year's expenses, and a balance in the treasury of \$269.10. What to do with the surplus was a serious question which no previous administration had had occasion to solve. The prayer meetings and Sunday school were approved for its purchase, the balance to be used in cleaning and repairing the same, and the parsonage was purchased at a price which was refined list, but the church owing and reminding has frequently had to be duplicated, with the end not yet reached. This plan of securing the annual amount for financial obligations met with such favor that it has in substance been continued to this time, though not always with a surpl^s that caused anxiety.

THE UNION MEETINGS

In Un. Hall, so productive of good results, were held in February and March, 1870. The pastors of the five churches, viz: Revs. D. R. Eddy,

N. W. Miler, John Fulton, W. H. Fisher and Samuel Gates alternated in conducting these services. This was the foundation of the greatest personal religious interest and awakening ever known in Delvidere. The people had a mind to work, "in union and harmony." The preaching of the word was with pentecostal power, and the Holy Spirit made the application thereof effectual unto the salvation of many precious souls.

As Rev. Mr. Eddy is here, and will probably speak of his labors in connection with this church, further particulars will be left for him. Having received a call to the Presbyterian church in Flint, Michigan, and being very desirous on account of his physical condition to make the change of location, his resignation was with great reluctance accepted, and resolutions expressive of affectionate regard were passed and placed upon the society's records. He preached his final sermon July 9, 1872, having been with us nine years and two months, and having received into communion the church 313 persons, or an annual average of about thirty-five. The next pastor was

REV. THOMAS CHALMERS EASTON,

and he too is expected to speak of the varied experiences of his pastorate. He had assisted Rev. Mr. Eddy in revival work in February, 1870, by preaching several evenings in succession, and by invitation of the session, he conducted the services November 10, 1872. At a special meeting of the congregation he was invited to serve the church as pastor elect, with a salary of \$1,400. This was accepted, and he commenced such service December 22, 1872.

During the year 1872-73, before mentioned as distinguished in the annals of the church, the session was organized to increase the salary to \$2,000, and during the next year the side galleries were removed and repairs made to the amount of \$750.

Rev. Mr. Easton was installed September 15, 1873. From January 1, 1874 for nearly six months he was unable to preach on account of severe sickness, but resumed pastoral work in June.

At a special society meeting December 21, 1874, it was decided to purchase additional grounds of Mr. McKeekin and the Allen lot, for the erection of sheds for horses and a park between the churches, which was done at an expense of \$1,200 for the land. By arrangement with the Baptist society the present sheds were located, and the park opened as a ornamented with trees.

In May, 1875, the society having failed to raise the amount of salary for the year at \$2,000, and at the end of August, Mr. Easton resigned, and was paid for his services at \$1,400, and an additional \$100 for his personal departure, so serious that a change of administration was made, and the salary again fixed at \$2,000. There was certainly no more to do the next year, but by an extra effort there was May, 1876, a balance in the treasury of seventy-eight cents.

In October, 1876, Rev. T. C. Easton received a call to the First Presbyterian church in Erie, Pennsylvania, and resigned his charge here to accept it. His final sermon as pastor was preached October 26, 1876. During his pastorate of seven years there were added to the church 111.

REV. HENRY M. CURTIS,

of Olean, N. Y., having been recommended, was invited to preach two Sabbath days, and was immediately called to become the pastor of this church with a salary of \$1,800 per annum. This he accepted, and commenced his labors February 15, 1880, and was installed May 18, 1880.

At a society meeting held February 13, 1881, it was resolved to purchase the property of Mrs. Poodiloff for a parsonage. This was done at a cost of \$2,200, and improvements made thereon at an expense of \$1,000, which total amount was obtained by special subscriptions. In 1881 the tall church spire being considered unsafe was taken down.

In November of the same year Rev. Mr. Curtis requested a disestablishment of the national relation, that he might be able to leave the Presbyterian church in Flint, Michigan. This request was granted, and he closed his short pastorate of one year and nine months, twenty-three persons having been received as members of the church during that time. For an entire year the pulpit was supplied by different persons. Many candidates were heard, but there was not sufficient harmony among the people to unite in the selection of any one, but in November, 1882,

REV. MATTHEW F. HOWIE,

of Atchinson, Kansas, accepted the invitation to supply the pulpit for one year at a salary of \$1,500 and the use of the parsonage.

At the annual meeting May 12, 1882, there again appeared a surplus, but it caused no alarm, as it was caused by decreased expenses, and cleaning and repairing were greatly needed. This was forthwith done at a cost of \$300.

During the year 1883 the pipe organ was removed from the gallery to the side of the pulpit, with accommodations for a small choir; the better to lead the congregation in the service of song.

The effort to obtain the surrender of all the pews to the society was again renewed in 1884, but it was not successful.

At the annual society meeting May 1, 1885, a communion was received from Rev. Mr. Howie, stating that in consequence of impaired health he must be permitted to rest a several months, and resign his pastorate. This request was granted, and the first communion was held on Sunday in June. This request was granted, and resolutions passed expressing sympathy for him in his infirmity, and that the period of rest might result in continued health, strength and future usefulness. His last sermon to his people was preached July 5, 1885, and after two years spent in the mountains of Colorado, he was again called to the church in Atchison, Kansas, that he left to come here. During his brief term of two years and eight months there were added to the church sixty-seven.

Four months of supplies, mostly by candidates, was not conducive to harmony or spiritual growth. At a meeting October 13, 1886, to consider the selection of some one as pastor, Dr. T. H. Chelmsford was the first choice, but as satisfactory arrangements could not be made with him,

REV. JOHN H. WINSTON

was invited to accept the position of supply with a view to settlement if desired. In compliance with such invitation he commenced his labors

November 8, 1885. His faithful pastoral work is of so recent date that it need not be mentioned, but having passed, it has become historic. In 1886 a chorus choir was organized, with a purpose which is still manifest. In the spring of 1888 the pastor was assisted for three weeks in revival work by the young evangelist.

C. S. BULLOCK,

to whom our people became much attached on account of his pleasant manner and earnest words. Our young people will not soon forget his faithfulness in denouncing certain practices that, if not sinful in themselves, tend to evil, and are detrimental to Christian growth and development. There being a division of feeling and expression as to the continuance of Rev. Mr. Windsor's labors, he, according to notice previously given, closed his work here Nov. 4, 1888, having stayed in the pulpit three years, during which time thirty-five were added to the church. A shipwrecked fleet with a gloomy outlook was productive of disconcert from a human standpoint, but, as is often true in our helplessness and extremity, God is better to us than our fears. But two Sundays intervened, when

REV. JOHN CLARK BILL,

of St. Louis, Mo., having been recommended by Dr. Sutherland, of Rockford, preached for his first sermon November 25, 1888, in the church. Under the results of his sermon, Nov. 25, 1888, in the church, xiv. 16. "Whether the result is permanent or not, it is a petition, or a promise, he says, and towards it is evidence of his acceptance, without a dissenting voice called to the pastorate, and arrangements are already perfected for his installation on Monday next, as a female to this

SEMI-CENTENNIAL ANNIVERSARY.

We hope and trust this union, if consummated, will be of mutual, lasting benefit to pastor, church, congregation and citizens generally. Preparations are already being perfected for the celebration, and remodeling of the total church purposes.

It is worthy of special mention as it is cause for profound gratitude that this church has experienced many seasons of glorious revival work, viz. in 1843, '49, '53, '64, '65, '70, '72, '73, '79, '84 and '88. The total membership has been 1,140. The present membership enrolled is 403, about eighty of whom are non-resident. The oldest members of the church, now living, are Mrs. Maria Sears and Miss Ann E. Davis, who both united by profession March 5, 1843. The oldest male member is Eli Foote, who united by letter May 3, 1846.

Among the many ministers who have very acceptably assisted the pastor, or supplied more or less frequently during vacations, are the following:

Rev. Artus Kent.
Rev. Mr. Arton.
Rev. Mr. Daxter Clary.
Rev. Mr. Montgomery,

Rev. Alfred Edly.
Rev. Mr. Trowbridge.
Rev. Mr. Gregory.
Rev. Joseph Smith.
Rev. Prof. E. L. Curtis.
Rev. J. C. Thompson.
Rev. Mr. Hilly.
Rev. Mr. Walker.
Rev. Wm. Walker.
Rev. Mr. Hurlbut.
Rev. Josiah Leonard.
Rev. Glen Wood.
Rev. J. B. Soule.
Rev. Mr. Nichols.
Rev. Cornelius Brett.
Rev. Prof. E. L. Curtis.
Rev. J. C. Thompson.
Rev. Mr. Hilly.
Rev. Mr. Walker.
Rev. Wm. Walker.
Rev. Mr. Hurlbut.
Rev. Josiah Leonard.

A few unrecanted items should also be mentioned. This church has not been a faithful mother of living prosperous churches. There have been two attempts at a separate existence, but being abortive, of short duration. The outgating was of the two extreme factions produced by the anti-slavery agitation. In 1853 a Congregational church was organized by those who were dissatisfied because this church would not give expression by resolution or otherwise of opinion condemnatory of the tolerance and extension of American slavery.

They built the house now occupied by the Free Methodists, and maintained religious worship for about three years, when their meetings were discontinued, and some of them returned to the mother church. At a society meeting held Sept. 13, 1856, the presiding elder, at that time, of the Free Methodist church, and withholding Christian fellowship against the ladies who justify or uphold it. In the autumn of 1857 a number of our members, who claimed dissatisfaction on account of the resolutions referred to, were at their request granted letters of dismission for the purpose of organizing a Second Presbyterian church. A house of worship was provided for them on the South Side, where they congregated for a few years and then, a part returning to the old home.

Neither has this church been very fruitful in providing from her members additions to the Christian ministry. Only one child of this church has become an ordained minister of the Presbyterian church, and we are happy to welcome him as a participant in the university exercises. One of us has entered the ministry in the Baptist denomination, and there are others who are known to have become pastors with Gospel ministers. The work of

BENEVOLENCE AND FINANCE

was assigned to another, but at his request is included herewith. No specific detailed account can be given of our benevolent work, for it has been from the principle rather than from any understanding in regard to it, upon the motto, "Let not the left hand know what the right hand doeth." No record has been preserved of the amounts contributed to benevolence or charity. From the first the spirit and action of the members of the church and congregation has been to contribute not only to the regular boards of our church, but to other benevolent organizations. The Bible, the Free-Press, the Friends of the Cause, the Christian Education, Publication, Freedmen's Aid, National Relief, Sunday School and other objects at home and abroad have received a generous response

whenever presented. What the women have done will be reported by them.

As to the financial business, it would involve a long uninteresting array of figures to present a detailed account of each year's resources and expenditures for the fifty years of organized existence. Suffice it to say that

ALL CURRENT EXPENSES

have been paid, though not always with an even balance at the close of the year, and whatever has been deemed necessary for building and other purposes has been cheerfully met. It is noteworthy that the amount required generally has not materially affected the balance. The surplus was not always when the required amount was the least, nor the deficit when it was the greatest. As a rule the church and congregation have been harmonious in all material matters. No root of bitterness or discordant feeling has prevailed to any great extent, and we celebrate this

FIFTIETH ANNIVERSARY

with thanksgiving and praise to our Heavenly Father that "the lines have fallen to us in pleasant places," and that we have such "a goodly heritage."

Solo, "Calvary," by Levi D. Collins, of Chicago.

FIFTY YEARS IN THE SESSION.

By ELDER D. E. FOOTE, M. D.

(F. L. Patton, D. D., the honored President of Princeton College, in a discourse on Presbyterian Principles, says: "The Elders of a Presbyterian church are the representatives of the people, appointed by them, to act for them in the management of their spiritual interests." Our Form of Government, Chap. 5, says: "Ruling Elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers.")

It can but be of interest in an anniversary like this, to recall at least the names and reputation and character of those men who, from time to time, have been chosen by the church to advise and to a certain extent, control its work and interests. While, therefore, I accept with pleasure the part assigned me, I am yet conscious that the time allowed me is brief to do ample justice either to the character, or work, or work of these men of whom I am to speak.

At the organization of the church in 1839, two Ruling Elders were elected, Ezra May and Asahel Gardner.

Elder Ezra May was a positive, energetic man; of good mental and some financial ability. A good bible scholar, and a staunch Presbyterian, thoroughly indoctrinated, believing in man's total depravity, and the doctrine of election, with all the rigid adherence of old time Calvinists.

It is said that when the organization of a church was under discussion, and the question as to what the new church should be, he put down his foot on a box of compasses, and exclaimed, "We can and must have a Presbyterian church," and our church was the result of that decision. He served as Elder fifteen and a half years, and died September, 1854.

Elder Gardner was called to his reward after a service of only four years, during which time he was Clerk of Session and Superintendent of Sabbath School, all of which shows the esteem in which he was held by the church.

Col. Joel Walker was elected Ruling Elder in February, 1841, and held that position fourteen and a half years. His house and his purse were alike open to secure to the church he loved the greatest prosperity and usefulness, and in return the church loved Elder Walker, and dedicated largely upon him for advice and counsel, which always proved satisfactory. He was active and prominent in securing the erection of a new church, the old First Presbyterian Church.

His residence, however, in a convenient location, and his own hospitable nature, became headquarters for many purposes connected with church work and effort, so that it came to be a household word, and familiarly designated the "Ministers Home." In his fatherly ways in looking up strangers, in visiting the sick, and in making and reporting his regular official visits, he was an example worthy of imitation. He was called to his reward July, 1855.

Marcus White was chosen to the Eldership April, 1842. He was a man of good business ability and strict Christian integrity; one who had his own opinions and strongly maintained them. The wife of Rev. Moses Smith, who is now President of the Woman's Board of Missions for the Interior, is his daughter. He removed from Belvidere September, 1850, having served this church as Elder eight and a half years.

Dr. J. W. Avery, who came to Belvidere from Columbus, Chenango county, N. Y., where he was pastor for many years a deacon in the Congregational church, very much loved and respected. He was elected Elder in this church January, 1846. He was a man of mature judgment, sweet disposition, and a wise counsel of long years, qualities which he used for the good of the church during the four years of his service. He died December, 1850, leaving for his legacy to the church the memory of his kindly words.

Deacon Sidney Avery was elected January, 1846, and occupied that position until his death, February 17, 1888—forty-two consecutive years—a longer term of service than any other Elder in the history of the church, and during all those years he had the confidence and esteem of the entire community. His love and devotion to the church was constant and unceasing, and his prayers for her prosperity were earnest and unceasing. The pastors of the church borne testimony to the comfort, encouragement and strength received by them from his counsel and prayers. Especially was he held in loving confidence and esteem by the members of the Session, among whom he was like a father

beloved. Father Avery he was called, and the tie that bound him to the church, and the church to him, was such as in no time nor in the intimacies of age could sever, for he was continually in the midst of the long after falling into the arms of death, and he had deprived him of the privilege of preaching to the sanctuary.

Jonathan Mitchell was ruling Elder for a term of three years, elected September, 1850, and serving until his death, which occurred September, 1853. The esteem in which he was held was shown by his resolutions passed at a meeting of Session, and published in the *Belvidere Standard* of November 22, 1853. They are as follows:

"Whereas, He has pleased the Great Head of the Church, in His wise providence, to remove from the scene of his earthly labor, Elder Jonathan Mitchell, a member of this body, in the full maturity of his usefulness; therefore

"Resolved, That we bow in humble submission to the afflictive dispensation of Divine Providence, and devoutly pray that it may be sanctified to our advancement in the divine life.

"2nd. That in the death of Brother Mitchell the church has sustained a loss not soon to be repaired, and that this Session has lost one of its most efficient and useful members.

"3rd. That we deeply sympathize with the afflicted family in their bereavement, and that as a testimony of our love and attendance to our departed brother, we will strive to imitate the consistent Christian example which shone out so conspicuously in his daily life and conversation.

"4th. That the foregoing preamble and resolutions be entered upon our records, and that the clerk furnish a copy for publication, as one for the family of deceased.

S. GORDON, Clerk."

Theron Linsley was chosen Elder September, 1851, and died May, 1857, after five and a half years of faithful service. zealous for the peace and prosperity of the church, and withal all his life he was a man of unimpaired intellect, and of kind word of encouragement to the diligent and faithful, and faithfully warning those who were out of the way, and lovingly leading them back to right and duty. He was one of those of whom Christ said, "Blessed are they, for they shall be called the sons of God."

Seymour Goodkins was elected Ruling Elder September, 1851, and served in that capacity three and a half years. He was also Clerk of Session during the whole of that time. He retired from the church by letter May 3, 1867, and returned by letter March 3, 1878. He died in Belvidere June 20, 1879.

En Foote was chosen to the office of Elder in September, 1851, and served thirteen years, when he died in November, 1864. He was also Clerk of Session during the whole of that time. He died in Belvidere June 20, 1879.

John W. Lawrie was elected September, 1851, and retired after nine years of service November, 1860. During his service the present church edifice was erected, and Elder Lawrie was one of the trustees, active and zealous in pushing forward the work to completion. His faithfulness to the church during those years of effort entitle him to be held in grateful remembrance. He removed from Belvidere, and now resides near Ma-ringo, McHenry county, Ill.

Henry W. Avery was chosen to the Eldership September, 1852, and has occupied that position ever since, making thirty-seven years of continuous service. With one exception, the longest term of service in the Eldership. During most of the time also, he has filled the position of Clerk of the Session. He also has the honor of having been licensed to preach by the Presbytery. Brother Avery's long and successful work in the Sabbath school will require proper mention in another paper, and as he is still with us, his ability and faithfulness are well known.

James D. Tripp was elected Elder November, 1856. It was largely through his recommendation and influence that Rev. Eleazer T. Ball was secured as pastor of this church, but whose brief pastorate, terminating so suddenly by sickness and his untimely death, threw upon the whole society a mantle of grief and mourning. Elder Tripp was strongly attached to this church, and he lived in it until his death. He died November, 1886, having been selected to the church as Elder thirty years.

Warren Pearce was elected November, 1853, and served as Elder three and a half years. He was a warm hearted Christian gentleman; a man of progressive thoughts, and whose ambition was to encourage and maintain every good work; hence, he was strongly opposed to slavery, and in the advance in all those measures which tended to promote temperance or other moral reforms. He was active in church and Sabbath school, and for some time Superintendent of the Mission Sunday school in South Belvidere. He removed to Cedar Falls, Iowa, May, 1859, and now lives in Pomona, California.

Olney Nichols was elected November, 1856. He was active in church work. Came to Belvidere with the title of Deacon, hence he was not as Deacon Nichols by Col. Walker in some of his reports. He was a very able man, as accompanying him in some of his reports. He served in that capacity for three and three-fourths years, retiring in May, 1862.

David E. Foote was elected Elder in November, 1856. Young and energetic, firm, and almost a stranger, yet they put him in the Eldership, and have kept him there ever since—thirty-three years.

Daniel McEwen was elected November, 1857. Removed to Rock-ford, Iowa, in 1867, having served for a period of ten years. He was held in high esteem, both by the church and the community in which he lived, by his energy and ever ready words and influence, doing much to sustain and add to the interest of prayer meetings and Sabbath school in his own neighborhood much of the time.

Samuel Leppé was elected November, 1861, and served in that capacity until the removal of this church, which he has served in other places with fidelity. He was also one of those who in time of his country's need volunteered to serve her through the terrible war of the rebellion. All honor to our nation's defenders.

Captain Eliot N. Bush was elected Elder November, 1861. He was also Superintendent of Sabbath school for a short time. But enlisted in the army, receiving his commission as captain of Company G, 95th Regiment, Illinois Volunteer Infantry, September, 1862. Was in Mc-Arthur's Division, Army of Tennessee. Took part in the charge against Vicksburg, in which his regiment lost more heavily than any other in that engagement. He took part in the ill-fated Storgis expedition, and

was killed in the battle of Gettysburg, in which the regiment was nearly annihilated June 12, 1864. Captain Beakley was one of those few who, while in the field, in the army remained true to his Christian profession, and loyal to the Captain of his salvation. His comrades trusted and loved him, and never speak of him but in his praise.

Henry D. Waterman was elected Elder November, 1862, and served three years, retiring November, 1865. He also helped to maintain the large Mission Sabbath school on the south side of the river, and was one of its honored superintendents. He was a genial, intelligent, Christian gentleman, and had the confidence and esteem of the people, young and old. He removed to St. Louis, Mo., where he still resides.

John Tourt was elected to the Eldership June, 1864. Of Irish-American ancestry, he was a staunch Presbyterian, a quiet, unobtrusive, but firm, reliable, devoted, Christian gentleman, always ready to meet the demands of duty or the claims of the church, either personal or social, and he was one of those men whose loss is severely felt by the church, and whose place it is hard to fill. He died October, 1878, having served nearly five years.

Newton C. Tomkins was chosen to the Eldership November, 1864. He also was one whom the church delighted to honor, and was faithful in that which he was entrusted to him. Like Job, called to endure trials more often and more severe than usually falls to the lot of men. Like Job, also, he maintained his integrity. He removed March, 1873, and now resides in the great metropolis of the west.

Martin C. Bentley, called Father Bentley, was elected January, 1866. He is the venerable member in the Session, being the oldest man now of its number, and having served twenty-three years. Providence permitting him remain with us sixteen years more, he will round out his century. True to the Lord Jesus, his been proved by his trials and his faithful endurance of his service, and he is also one whom the church loves and loves to honor.

Ira Stanhope was elected Elder in October, 1868, and retired removing to Rockford, Ill., November, 1872. He was a faithful Elder in the church and teacher in Sabbath school. He died in Rockford December, 1880.

Marcus Linsley was elected November, 1872, and retired November, 1875. He was venerable with age when he came amongst us, and retired at his own request. He was an earnest, honest Christian, and possessed of a wonderful memory. He would give the age and birthday of almost any aged person he ever knew. He would relate anecdotes of things that had occurred at different times in his history, giving dates and all the minute details. His mind was stored with memory incidents that he would relate with great fullness and accuracy.

Isaac T. Withbeck was elected October, 1873. He was an elder in the church in the East before coming to Belvidere, having been elected that place at the age of twenty-seven years. He was a man of sound judgment, retiring in his manner, seldom, if ever, giving his opinion unasked, yet quick to discern, and correct in conclusion and firm in maintaining the right as he understood it. His counsel was always safe and trustworthy. He filled his office twelve years, and died June, 1885. By his death the church lost a tried and valuable officer, and the session a faithful and much loved member.

Henry J. Sherrill was elected March, 1876, and is still serving, making twelve years. His life has been spent in the interests of education, and he is now officially at the head of that department in this county.

Joel G. Stevens was elected November, 1878, and is still in office, making a period of ten years.

Edwin W. Warren was elected November, 1880, is still serving—three years.

Fred S. Dinkels was elected November, 1888. I have spoken thus briefly yet as fully as the time allotted me would permit, those who have been and those who shall be the recipients of the edification and exhortation we either bestow or receive, and have come out from us for the service of the Master in other fields; and while we recall their labors and hear grateful testimony to their ability and faithfulness, let us resolve that we will cultivate their Christian graces and emulate their noble examples.

Of those who remain to occupy their places, we may say they need no word of commendation from us. We know of their daily walk and conversation, and, under the existing rule to elect only for a term of three years, their continuance in office sufficiently attests the estimate in which they are held by the church.

During the pastorate of Mr. Fanning, in the early part of his history, the church was divided into sections or districts, one of which was assigned to each Elder, and instead of their being expected to report on the labors of the entire congregation, they were to report on the labors in their respective districts. This was repeated in the pastorate of Mr. Holmes. Special visitations have been made at different times since, and always with pleasure and profit to both church and session.

One statement I have heard Father Sidney Avery make with a great deal of evident satisfaction, and I believe it is still true, that there has always been unanimity of feeling and action among the members of the session, to the extent that no important measure or resolution has ever been passed by a majority vote. Whatever differences of opinion there may have been, by interchange of views these differences have been reconciled, and before final action there has been unanimity. The session of this church throughout its half century has been composed of men who have felt the responsibility placed upon them by the church, and accepted it cheerfully. I refer to the pastorate of Mr. Fanning, Mr. Fanning, and Mr. Peter, 1st Peter, 5:2-9, as their code of morals and rule of conduct.

"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers. Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

FIFTY YEARS IN THE SABBATH SCHOOL.

BY ELDER J. G. STEVENS

"What hath God wrought?" What great advancement the good people of this great country have made in the past fifty years! Not only in the sciences, but in the arts, in the past fifty years! Not alone in the agricultural, manufacturing, educational, and social realm, but also in the manner of conducting Sunday schools of teaching God's holy word. Fifty years ago the teacher was asked to hear the class recite their lesson. Now it means a very different thing to be asked to teach a class in Sunday school. Then the scholar was to repeat the lesson, usually seven verses, and no explanation or comment was required of them. Now it is expected that both teacher and scholar not only know the lesson, but can tell their meaning, and the lessons they are intended to teach.

Then every school had a lesson of its own. Now the whole world are united in teaching the same lesson on each Sabbath of the entire year, thus giving to each other the united wisdom of the very best bible students the world has ever produced, and all paired at the disposal of every wise and sober man who is willing to study. Then the Sabbath schools were far and far apart, and many who were anxious to attend were obliged to go a long distance to enjoy the privilege. Now, if the people will, they can be the one in every schoolhouse, in every church, in every neighborhood. Truly this has become a great Sabbath school country, and Illinois, a great Sabbath school State, Boone county one of the first in the State, and the Presby (or)ian State school one of the first in the country.

From the time of its organization, till the present period, it has never ceased to call the children together for the study of God's holy word on nearly every Sabbath at the hour of 12 o'clock, noon, during this long period of nearly fifty years, and God only can tell what the result of such a faithful record of teaching¹ will be.

From the last records obtained, it appears that the school was organized on the 6th day of June, 1849, and that the first teachers were Mr. Walker, over his store, where now stands the Standard Grocers, and the First National Bank, with Benjamin Austin (Gardner's brother-in-law), C. Walker, Mrs. Walker, Mrs. Walker, Mrs. Gardner as teachers of twenty-five scholars in attendance. The school gradually increased in numbers, and soon we find the names of C. C. Bristol, Bradford Dean, Mrs. Blood, Mrs. Wright, and Mrs. Fisk among the roll of teachers.

In February, 1843, the church and Sabbath school were sadly afflicted in the removal by death of their efficient elder and superintendent, Nathan Austin Gardner. Mr. Albert Brimhall was then elected to succeed him, and the responsibility seems to have rested more particularly upon him. He was a young man, but a very active inquirer, and, at the time of his removal by death, took a very active interest in his welfare, and probably, no one else, at that time was more influential in building up and sustaining this church. Sabbath school than this much loved father in Israel.

Mr. N. C. Amsden, now of Dubuque, Iowa, who is present with us on this anniversary, was elected superintendent in 1844, which position he held for two years.

About January 1, 1846, Henry W. Avery was elected superintendent, and by several re-elections held the position until May, 1866, a period of twenty years, excepting intervals of a few months, which were filled by Messrs. H. P. Woodworth, E. B. Couklin, L. B. Danforth, S. Gookins, and E. N. Lush.

In May, 1866, Dr. F. E. Foote was elected superintendent, and was re-elected for ten consecutive years. Dr. Foote was succeeded by D. D. Sabin one year; James Leonard one year; J. G. Stevens two years; Henry J. Sherrill one year; Dr. D. E. Foote one year; H. W. Avery four years; Dr. D. E. Foote one year; H. W. Avery two years, and still serving.

There are many faithful teachers whose names we would like to have remembered at this time; but the time allotted me will permit. The name of Deacon Sidney Avery, so long a faithful and efficient teacher, will ever be held in grateful remembrance by this church and Sunday school, as one always to be relied on when wise counsel and good judgment were needed.

To Deacon Henry W. Avery must be accorded the honor of serving the longest period of time as superintendent, having noted in that capacity, with a few months' exception, twenty-six years, and during this time has always been very active in the missionary work of this church, establishing and sustaining Sabbath Schools in the different school houses throughout the county.

To one of our present and most honored teachers, Mrs. H. C. Walker, we must ascribe the honor of the most continuous work as teacher of any one ever connected with this school, having commenced teaching a class while they were yet in the hall (before the old church was built), and with the exception of a very few years has remained at her post of duty up to the present time. Two of the scholars who were in her first class, are now teachers in the same school. One of the scholars, a girl, several years ago was superintendent of a school in our neighboring village, Cherry Valley.

Our present school consists of H. W. Avery, Superintendent; Mrs. H. H. Sherrill, Assistant Superintendent; Miss Hattie L. Poole, Superintendent of Primary Department, assisted by Nettie Murch and Alice Warren. The teachers at the present time are a noble band of Christian workers, and are as follows: H. J. Sherrill, D. E. Poole, E. W. Warren, Rev. John C. Hill, D. D. Sabin, H. J. Sherrill, D. E. Poole, E. W. Warren, J. G. Stevens, Mrs. A. O. Clark, Mrs. H. C. Walker, Mrs. H. J. Sherrill, Mrs. M. M. Rogers, Mrs. C. W. Clark, Mrs. Wm. Gwyn, Miss Hattie Poole, Miss Lena Gayford, Miss Grace Hollinshead and Miss Helmed Sabin. The number of scholars during the last report year was 204, with 29 officers and teachers, making a total membership of 232.

We have a large and well selected library, which is kept replenished from time to time, as is deemed necessary. Several changes have been made in the music books used in the school, during the last ten years, and at the present time we are using the "Triumph Song," published by E. O. Excell.

The largest recorded membership at any time is 350, and the present membership is 232, a very large proportion of whom are members

of the church, showing very plainly that the teaching they have received in the Sunday School has been of a thoroughly orthodox nature, and that the work and teaching of fifty years have not been in vain. Another marked feature of our School is the large number of elderly people who are in attendance at nearly every session. Our school has been well trained to a spirit of benevolence, so that our contributions to the home and foreign missions, and other benevolent institutions, have been generous and noble. The past year has noticed a marked improvement in our contributions over former years.

Since 1883, when the statistical records have been kept of all schools in Rock Island, we have been added to this church from the Sunday School eighty-three souls, and in the confirmation several were added to our number, for whom many prayers. In 1883 we were \$70.00; and for its own support \$514.75. Its average attendance the past six years has been 131.

Five from one class alone have been called from the Church Militant to the Church Triumphant, these all having given good evidence that their names were recorded in the Lamb's Book of Life.

The mission work of this school has consisted largely in organizing and conducting mission schools in the country school houses through the county. So far as we are able to learn these have been, Mrs. Abigail Smith, in the log house where this church was organized with Misses Mary and Mary Ann, and Mrs. Mary and Mrs. Fred. Garrie W. Sager at the Sugar Grove house, Mrs. Mary and Mrs. Fred. Duhois at the Beaver; E. N. Bush, H. D. Waterson and W. N. Duhois at the school house, South side; G. E. Abbe at Graves Corners, and at a place called the Devil's Hall Acre; D. D. Sabin at Graves Corners and Beaver; J. G. Stevens at White Pigeon, and E. Warren at Collins' school house.

Thus, for nearly fifty years, the good seed of the Kingdom has been sown among the children of this community. Harvests of precious souls have been gathered in; but the far reaching results, with all these combined influences, none but God can tell. One thing is certain, "God is not slack concerning His promises," and He has said, "Cast thy burden upon the waters, and it shall return to thee after many days." When let us all remember, that "As we've sown so shall we reap." "We are so full of the ark of safety, many there are for whom a father's prayer is all that is needed to bring them in and number them among the redeemed. Then there are yet a large number who have not been even gathered in the Sunday School at all. This ought not so to be in a Christian community like this.

We dare not conjecture what is in store for the next fifty years; but if a like advancement is attained, may we not hope to see every scholar in the whole county in the Sabbath school, eagerly seeking to obtain that pearl of great price, the salvation of their immortal souls, for such steps let us earnestly pray.

WOMAN'S WORK IN THE CHURCH.

By MRS. H. J. SHEPHERD.

Your pardon is craved at the commencement of this paper for a personal allusion. Two events that, as mile-stones, have marked in a special manner my pathway in life, are closely, because similarly connected, and are worthy of mention. Though not, as yet, the gray hairs which are the crown of glory have appeared on my head, I have nevertheless been privileged to celebrate two semi-centennials, both of which have been very intimately associated with me, namely: The fiftieth wedding anniversary of my father and mother, and now the jubilee year of this church. The one, standing pre-eminent as the type of all other institutions, the home, with its hallowed memories, is left to the poor, more closely allied in comparison to the church, is left to the poor, of that host have crossed the stream of life, and are now lying dead to record here, that the lives of some of the women of this church, it is due largely to her who went so swiftly, yet so surely, from our midst into the presence of the King.

This is my first acknowledgment of Woman's Work in the Church given loyally, lovingly and dutifully to the worth and value of a mother's influence.

Woman's Work in the Church, discussed without any limitation, as my subject was given me, would cover a large field, but of course time must make its limitation, hence we hasten at once to admit him as an important element in our items of interest. Therefore, first we propose to find out, if possible, at what time woman's work in the church began. Do you think it was when good Mrs. P. was born, or when our first quaint George W. Hackett's daughter, "Peggy," was born, according to the old saying, "To sweep a room as for God's law?" "To sweep a room as for God's law," this filled her room, hung up her hair, making George Hackett's daughter, "Peggy," a room as for God's law. If that had been the beginning surely the project would have failed of successful issue. Think, before ever the removal was made of the many anxious thoughts concerning the new home in the far west, where there was no church of one's choice; of the prayers that God would lead the way for providing the "better sanctuary." Thus as we trace back link by link we come nearer the time when we see the beginning of work in this church, and will you say that woman had no share in it?

Turning to the record of the organization of this church, we read that twenty-four were willing to subscribe with their right hands to be the Lord's. Of these twenty-four sixteen were women. At the first meeting of church work where it is one's duty to count the cost, and to count the cost of the burden. Whether we have been able to keep up that fair proportion or not I cannot tell. Since, too, that in the organization of the Sunday school, one gentleman and two ladies are reported as

being assistants to the superintendent. I should like to make further mention of Woman's Work in the Sunday School, but that subject is in excellent hands, and does not need uplift from me.

After the first church was built, in 1843, and possibly prior to this under Mr. Wright's pastorate, a social meeting, which was popularly denominated a "Female Prayer Meeting," was begun, convening every week on Friday afternoon at half past two. These continued for many years, winter's cold and summer's heat, and were helpful in building up the spiritual life in all who were permitted by circumstances, or drawn by the spirit of the occasion, to attend them. These meetings were finally merged after the organization of the Foreign Missionary Society into that gathering.

Proceeding chronologically through the annals of our church, a name now appears which is even at this date often upon the lips of her devoted and loyal subjects. Though a wife and mother, she came to this place, she was very young, fresh from her school life, possessed of the wisdom and graces which endeared her to this people, a bond which has never been broken. Under Mrs. Fanning a Mother's Meeting was started, of which Mrs. Seymour Gookins was president. How helpful the suggestions were which came from those meetings to sisters whose little ones were in their arms and by their sides, is attested by the trembling voice and grateful word of appreciation which touched the ears who then heard, offer in just praise to her who was the inspiration and life in this important work. But have we not always had just such inspiring ones in the *helpmates* of our pastors. Look at the record.

We began Wright, which with the gentle Fanning started well the Ball which brought us quickly into our Holy Land. Even this, however, did not secure us against the fascinations of the East, which, whirled us on, o'er high, yet peaceful billows, past the lighthouse of Reason and Carols, not waiting for us to ask. How it was, but the coming Winds-or, perchance fate, have finally landed us on the gentle Hill, know I but voice the sentiment of this church when I bear testimony to the helpful, suggestive, loving, Christian lives these dear women have lived in our midst, many of them enduring their months of sickness and sorrow, as those who have learned of Him "who was acquainted with grief."

If in the division of Woman's work in this church to them has fallen that which is most dearly allied to the martyrs, in that they have passed through the fire of unjust criticism, and the carplings of the censorious spirit which has at times assailed them, and the untimely fire, even in our church, striking at them which they had so bravely and preciously in life, still our loving tribute to them is, that even these trials have been borne as "seeing Him who is invisible." God bless with tender love our pastors' wives.

In the early days a ladies' sewing society was helpful in bringing the sisters together in a social way, and while, at that time, by no means wealthy and independent church, still they were not unmindful of others and was favored than themselves. Boxes of clothing for the missionary and his family living "out west" were prepared and sent out, and "good bye" boxes, as they were called, were made up, and sent out, and "good bye" boxes, and sent them on their way, rejoicing the hearts of those to whom they were destined.

Sociables, too, were what? a means of grace? I cannot vouch for that, but I am assured by those who participated in them that they were worthy in every sense of the word the name they were designated by. As a result of these gatherings, financially, and occasionally through some other means of increasing the revenue, the ladies were enabled to give a hand to their community, which upon the completion of the church, was the furnishing of seats, chairs, a table, chandelier, and at a little later in the history of the church, the furnishing largely through the efforts of the ladies. Careful records of this society were kept, but I have not been able to gain access to them. An original member informs me that she can state positively from memory that it stands in the minutes of said society that at one time Mr. N. C. Andersen (probably an honorable honorary) offered twenty-five cents for an idea. Query: Does that show the scarcity of said commodity in the society. Their ingenuity in raising funds, or the ready helpfulness of our brothers to "lend a hand" in every time of need?

Perhaps the most important and helpful work, both upon us as a church, and upon those whom we designed to help, was the org. "Ladies Aid Society." A redemptive influence is always felt when one or a body of women, forgetting themselves, send out their thoughts to those less favored, and endeavoring to do good, and endeavor even in this feeble way to execute the great commandment.

In 1873, under Mr. Easton's pastorate, and because of his strong desire, a Foreign Missionary Society was organized. The first president was Mrs. Sidney Avery, whose beautiful life, closing only a year ago, has left to this church the sweet legacy of the memory of the past. Others, too, associated with her in the early years of this organization, sharing alike its toils and its cares, have been gathered home, their prayers, like sweet incense, having gone out to the ends of the earth. Mrs. Walker has served as presiding officer a longer time than any other, being four times chosen. Mrs. M. M. Rutger, for ten consecutive years, has served as secretary and treasurer.

Though small in number this society has met with great regularity for the past ten years, held its meetings on the second Friday of each month, and has had four devotional, followed by missionary intelligence, and other literary work, thus saving time and doing good. The funds have always been sent to the board, leaving it free to use as needed. About \$1,000 have been raised. At the second annual meeting, Mrs. Easton and Mrs. Sidney Avery were made life members of the W. F. B. M. by the payment of \$25.00 each. From time to time this society has received great inspiration from the visits of those who have been on the foreign field, and of those about to leave for their work. Miss Edna Cole and Miss Florence Wishard both visited us immediately preceding their departure for Laos, Miss Cole in 1878, and Miss Wishard in 1882. Miss Cole again visited us during the summer of 1883, she having returned to this country to regain her health, which had become greatly impaired by her work, and by the shock occasioned by the drowning of her associate, Miss Campbell. Rev. Thos. C. F. Fennell met with us in January, 1876, and we have not yet lost the noble example of his earnest presentation of his labors there. Rev. Mr. Walker has also at several times greatly

know better than the writer. If the matter should be dropped at this point, I should fail signally in presenting the magnitude of this work. Who can estimate the value, the beauty, the power of woman's work in this church for the past fifty years? I have been in this city with its high and low, its rich and poor, its Social City, we too, could find that it is rich in the breadth and the breadth and the height of its work—equal—but who will give us its measurements? Forgive me, brothers, if I liken it to the nerve tissue of our physical organization, which permeates the whole system by its wonderful ramifications, and reigns queen over all. The silent, the unknown, the unnamed and unnumbered power of Woman's Work is my last and dearest division of this theme.

"Turn backward, oh time," and reveal to each one of us what has been the most powerful motive in forming our characters. Is it something we can readily and instantly name? Or is it some unseen, mighty influence which swayed us, now this way, now that, which at times we were scarcely conscious of. Much of this work is yet unfinished, going on and on, reaching out to eternity. When the mother of sainted memory brought her young son into this church, training him in his Sunday School, being much happy when, in his boyhood, he presented himself for membership in the Lord's army, I let him have his "dedicate himself" to the Lord, to proclaim the "unspeakable release," when he was added in this grand training by that other one, also of precious memory, who, as we have heard him declare from this sacred desk, laid her hand on his shoulder and said, "Engage, do you love Christ?"—then these were called up higher, do not their works still follow them? Then, elsewhere, is just such grand work being done by one who is—fondly love to call him so—a child of this church. We still have a claim upon him, for did not his baby eyes open to the mysteries of this life in our pastor's home, and though by others he is called Rev. George Edly, "we, the members of this church," call him GEORGE. I do not need to emphasize again the value of a mother's training for our dear girl to recognize woman's work in this instance.

Five of our dear girls have gone on to parents to whom these said girls were called up, and now, as I look back, I can see that these said girls are now the mothers of the work they rendered, but faith in our girls bids me here state that they have never been found wanting, and we are not surprised when we hear that "their praise is in all the churches."

Thus a few of the tangled threads of the fabric woven by woman's hand is presented for your consideration. I acknowledge that many a name worthy of honorable mention here is omitted, because the deed has been done as "unto God and not unto man," and He who seeth the innermost recesses of every heart himself shall reward openly. Inspired by what has been accomplished, dear sister, press onward, and

"Rouse to some work of high and holy love,
And then no angel's happiness shall know;
Shalt thou be seen by thee shall upward flow;
Thine heart be set by thee shall upward flow;
In many a branching stream, and after grow;
Thy hand untramping and untrammelled show,
Shalt deck thy grave with unnumbered flowers."
And yield the faint flame in heaven a memorial bowers."

FIFTY YEARS OF YOUNG PEOPLE'S WORK.

BY MRS. A. O. WIDEBEK.

Whoever in this assembly has experienced the joy of a family reunion has felt no more than the hundreds of singularity to be traced in this celebration of church. The long separated members come together once more under the dear old roof-tree. The story of joys that are past and anticipated ones that the future promises is related with a fervency that buds zest to the narrative and causes us to enjoy even in fuller measure the cup of blessing "for a pleasure shared is a pleasure doubled." We tell with tremulous voice and bitter tears the story of our woes, and as we recount the losses and tell again the number of our grievous failures, in some mysterious manner the burden lightens, and never before did it seem so endurable; we have something akin to the feeling of long ago when mother gathered us into her loving arms and patiently listened to the recital of childish griefs that for the time were overwhelming to our tender hearts, then kissing away every trace of woe she bade us go bravely back to the world without us, but in this era she had roused the energy of a woman, and the day for the little soldier who could not be brain-mutilated. This feeling of comfort, deepened and intensified, steals into our hearts again when after the story of sorrow and failure we exult the Divine with the human power of sympathy, and realize that "a sorrow shared is a sorrow divided." We listen with pride and congratulation to the report of splendid achievement, of success in the great warfare of life, we bow in gratitude and reverent devotion while one of the number voices our thanksgiving to the gracious, all-wise Father, whose tender mercies have followed us year after year. We sing again the old songs, and though we are making melody in our hearts and voices, the unbidden tears course down the cheek and will not cease to flow. We gather around the table, and there as we arise to do miss the loving ones who will no longer be with us in these earthly tests, for the hour of the wedding of the Lord, and all shall be His. The hour of twilight comes, and while the shadows deepen the patriarchal father ventures to make known to all this secret, that the dear old homestead is about to undergo thorough repair. His voice at first has the evidence of despair, as remembrance of old-time associations steals over him; the hallowed memories, and how mother and he toiled and saved to build it; yet as he talks on and on, and the shadows deepen, the dear old voice rings out silvery and sweet as he says: "Well, well, 'twas good enough for mother and me, but now John and Mary have young and strong, and they are not just satisfied to begin where we left off; young and vigorous, strong and energetic, let them have it as they will, and I bid them God-speed in their endeavor."

Before the day closes, very fittingly and enjoyably there comes the children's hour—the recital of their attempts, their successes and their failures, and so on anniversary is complete without this crowning hour, I am come to tell you as best I may something of the work among the young people of this church. One strong thread of argument in favor of organized Christian endeavor is that the record of work might thus be carefully preserved. The historian of a half-century would have found an easy task had there been books of record to which reference might have been made and extracts gathered at will; but of the first half of time there can be found no written record, consequently reliance has been placed upon the memory of some of our oldest inhabitants, and it is their authenticity you are asked to credit in certain statements. Excellent as is this valued authority, it has not been used as the only means of ascertaining the truth, and the result is a certain bias, a certain coloring of the picture. It is relating of a certain scientist that his knowledge of the relationship existing between the scales of a fish was sufficient to enable him to restore a fossil fish from isolated scales brought to him; another was successful in giving an entire skeleton and outline of form from a single bone. We must reverse this order of scientific research, and resolve the perfect and complete whole into its parts. Today in this beloved church we behold an organization signally blessed of Jehovah. Founded in righteousness, when we attempt to follow out individual history, connected with it we discover that the unwritten and unwritable alter all is the real, in all history, especially in spiritual history. Thinking over, then, the great host of individual lives that have contributed towards the prosperity of the church, our lesson in comparative anatomy must be one of introduction; we must take backward steps, and picture to the great of our day, the great of the past, the great of the future, the great of this endeavor, which, in its development, built up in the most holy faith of these people associated with the organization, and laid the foundation of our present prosperity.

Since an early day the record for courteous hospitality has been maintained. In 1843 this Sunday School sent an invitation to the school in Rockford, to come over and join it in a celebration of the Fourth of July. Meeting at the church a procession was formed which marched to the spacious grounds of Deacon Crosby, where an enjoyable program was presented, after which all partook of dinner, which was spread and served by the Deacons School. Another school took part in the celebration, and the day was a happy one. In 1890 a school of twenty-eight miles in open wagons under a July sun, they furnished an early and positive instance of "the perseverance of the saints," in thus accepting this kindly invitation.

Young people of to-day will do well to remember that they have many helps to growth in grace that were hitherto wanting in the early days. Then no special service was prepared for them, other than the Sunday School. Now, however, the churches are so full of young people that on Sunday in June we set apart as Children's Day, and the juvenile societies were formed whose object it was to interest and instruct the youth in the subject of missions, temperance and general selflessness. Their work has consisted of the various societies, and the well-organized and well-attended Young Men's and Young Women's societies, which, compared to their young minds, which, unlike their little bodies, were not

confined within, although the door of the pew was so surely closed as to preclude all possible escape of the aforesaid little bodies; so it came to pass that when boys and girls learned their "Bible verses" and their shorter catechism with mother's help, and in her pure strong life discovered a living embodiment of these truths, it was not strange that this discipline was called *home training* rather than church work, and that the record of it was never spread upon the pages of a secretary's book.

Looking back through the years that seem so long ago we find that history of unrecorded history: Among the hats of the church in 1851 or 1852, Mr. Fanning discovered one who was cherishing the hope that he might "go to Beloit College." Just away from his own college days and his own theological studies it was not strange that frequent conversations with the young pastor ended in the formation of a Latin class of one; it was not strange that from the home farm four miles away, the class walked with firm step two or three times each week to the kind pastor's study and recited the lessons that were well memorized during the long prairie walk. It was not strange, it was simply natural, when the lad, taking his share of farmwork, was heard at "glorious time" repenting to the listening cows, "*Anna, Anna, Anna!*" So the congregations were mustered, and those hours in the pastor's study prepared the lad for Beloit. The years of college life were soon over, the years in Union Theological Seminary, the year abroad, and our young man came home to the dear father and mother, whose prayers had followed him all these years, came home to this, his new church building for ordination by the home Presbytery, and for his bride. Mr. Fanning was so to go, to "Beloit," to "New York," but Mr. Holmes gave his son the opportunity of being the young minister and his wife went on for one of those "years" that would not now, after years of service, be his wife's only one for one of personal ease and comfort.

During the years of dreadful war this church gave some of the bravest and best beloved sons to go out in the defense of right, from prayermeeting, choir, and Sunday School class; many valiant ones went forth and you, and you, as well as I are keeping sorry vigils today over the grave of our soldier dead; but some of them returned, so though our eyes may be dimmed with bitter tears as we think of our heavy loss, let us forget self in rejoicing with those who received agonizing deaths for their hearts and homes when the angels were insisting over them. During these years of our country's affliction we have been united in the service of Mr. May. They were a means of grace to very many. All united to the sound of their own voices in prayer or testimony; the most timid ones found courage to speak when asked in the words of that pathetic song, "If Jesus must bear the cross alone?" From that time until the present the young people's meeting has been a recognized part of church work, though their have been seasons when the interest flagged and the service became almost spiritless. A revival of the interest began in the winter of 1880. Three young men who constituted a self-appointed executive committee held meetings during Mr. May's absence, and all vied with each other in devotion. During Mr. May's absence he had been the plan of organization, which was received with favor as evidenced by adopting a constitution and electing officers. A period of success and prosperity was followed by a discouragement for about this time the work lost many of its active supporters by novates, etc., but by the time Mr. May's came

a better spirit was gaining headway and his proposal to re-organize as a Young Peoples' Society of Christian Endeavor met with a cordial acceptance. This re-organization was effected in 1887, the membership of the new society being about seven. The following year the membership of the United States Society and a little later the Belvidere Society, was merged into the Young Peoples' Society. It was so evident that it would be better to adopt the model constitution. This includes a pledge binding the active members to attend all the meetings and take part in them, unless kept away by absolute necessity. Another reorganization took place in October, 1887. This was something of a sifting process, but it is believed that what was lost in membership was made up in effective working force. The number of members now is about sixty, forty being "active," the balance "associate." The interest is unabated, and the management of the present committee officers and committees gives promise of much future good resulting from the Y. P. S. C. E.

The Belvidere Society of the King's Daughters was organized in April, 1888, with ten members. The motto of the society is, "In His name, and the badge is a small silver cross bearing the letters I. H. N. A. M. and the motto, 'In His name.' The society is a non-sectarian society, and is free to accept upon its rolls members of all denominations, and is doing whatever it can for the poor and needy ones among us.

In July a society was formed of the "King's Little Daughters," who worked faithfully during the summer and fall, raising money in various ways to be spent in the King's service. In November the Little Daughters were invited to join the older society, which they did to the satisfaction of all. The present membership is thirty-seven, and the regular time of meeting is Tuesday evening at the close of the regular church prayer-meeting. All that is done in this society is done for Christ's sake and in His name.

Two non-sectarian organizations receive the support of some of our young people. They are the Young Women's Christian Temperance Union and the Young Men's Christian Association. The first society began its work in 1887, the latter in 1888. Both societies are to plan and carry forward measures which, by the blessing of God, will result in the suppression of intemperance and the overthrow of the liquor traffic.

The other, the Y. M. C. A., established a local organization in Belvidere November, 1888. Previous to this date, meetings of the young men were held under the name of the Y. M. C. A. Training Class. Finding, however, that the interest warranted a permanent organization, this was effected by adopting a constitution and electing officers.

The Snowflake Society was organized under the efficient leadership of Miss May Windsor January, 1886. Beginning with a membership of thirty-two, this society accomplished much good. Its object was to raise money for missions. With the exception of the officers and committee, membership was made up of members of the other churches. They met on Tuesday nights, while the other members of the church read selected articles bearing upon the subject of home and foreign missions. Socially, this society furnished several pleasant entertainments, and if by so doing they put money in their purse, we are sure it was afterward spent for wise purposes.

There is yet another society of organized effort of which I must tell you. There's nothing small in that society except the boys who com-

prise it. It is the Land-a-Hand Society, and was organized and motivated by Mrs. Windsor. First meeting was held at the parsonage March, 1886, with thirty members. Officers were elected, Mrs. J. C. Foote, President, Mrs. Windsor, Vice. Their object was to exact money for missions from the members of the church, and to obtain special pledges signed by all members required to abstain from tobacco, and to refrain from the use of tobacco, and profane language. Very glad would I be to transfer the whole record of this little band to this paper for your enjoyment, but as this cannot be, I select one specimen page. It is the record of the first meeting held after the summer vacation: "The meeting of the L. A. H. Society met with Miss Foote September, 1886. The meeting was opened by a verse of Scripture from each member and a prayer from all. Then Miss Salin gave us some music, and Miss Foote read all the reports of the other meetings, and Charlie read the cashier's report. Then we voted Mrs. Windsor for President, Miss Salin, Vice, Earnie for Secretary and Eddie for Treasurer. Then a collection was taken by John, getting 30 cents. Then the money of all the meetings was counted, finding it to be \$1.30, which was not deficient who to give it to. When it was taken was given to Mrs. Foote for her long and pleasant work. The money was given to the treasury, 1888. The next report was 'hail'." This society flourished till January, 1888, when it was disbanded. Between four and five dollars were raised, mostly by individual efforts. It is proposed to revive its life soon, and as its charter members are determined, brave boys, the next anniversary paper will doubtless record glorious things accomplished by the L. A. H. Society.

Did I tell you, in the beginning, there was no record kept of the faithful work performed in those years of the long ago? I was mistaken. The record is kept, but over the page no curious eye may gaze; no one of us may climb that heavenly height and scan the record. It is enough for us to know that over against the names of many of those who started with the first years of the life of this church it is written: "And they shall be mine, saith the Lord of hosts, in that day when I take up my jewels."

To you, this I may feel that great injustice has been done you in this very imperfect report, let me say—

"Think not thy worth and works are all unknown;

Thy name may not see or know, but God will own
Thy worth and works, thy words and deeds and ways."

Benediction by Rev. J. C. Hill.

SATURDAY EVENING.

Singing No. 357 and No. 96. Scripture reading, Genesis 48, by Rev. D. R. Eddy. Prayer by Rev. T. C. Easton, D. D. Solo, "Jesus, Lover of my Soul," by L. D. Collins. "The work of Rev. R. N. Wright and Rev. Charles Fanning, the first two pastors," by Eugene H. Avery, of Vinton, Iowa.

MR. WRIGHT AND MR. FANNING.

By REV. EUGENE H. AVERY.

The success of any great enterprise depends very much upon its being properly planned and supervised by the incapacity of the engineer who laid out the original building, and the ineffectiveness of a defective foundation. Almost equally the success and usefulness of an institution, like a school or a church, may be affected by the character of the earliest workers in its history. Who laid the foundation? Who gave shape and direction to the organization? What spirit was put into the enterprise in its earliest years? No genius or devotion coming later can wholly mend mistakes done by poor work at the beginning. Nor can mistakes of later toilers altogether spoil the effects of consecrated wisdom and zeal at the outset.

It should be remarked also that great credit is due those who toil in laying foundations. Be it in building a state, or in building a church, they are obliged to work at disadvantages. Their facilities and appliances are much less than later comers enjoy, while difficulties and temptations are many. The result of spontaneity in population, the poverty of the people, and the poverty of the materials of commerce are much more serious than their successors can likely to meet with. We cannot forget these, when we review the history of this now grand old church.

The first pastor was the Rev. R. N. Wright. A small beginning had been made by a handful of Christian workers under the lead of the Rev. J. Morrill, already mentioned with honor in these exercises. The time had arrived for more complete organization, and for systematic labor, with a view to permanent results. At that juncture God sent to the young church a minister admirably adapted to the requirements of the time and the field. Royal N. Wright was born at Danvers, N. H., Dec. 14, 1811. He was graduated from Dartmouth College in 1837. He then entered upon a course of theological study in Lane Seminary at Cincinnati, where he was graduated in 1840. In that institution he was under the powerful, stimulating, and formative influence of Dr. Lyman Beecher. The year following he was ordained, and then came to represent the American Home Mission Society. He began his labors with the little church of Belvidere in August, 1840. On the 23d of June in the following year, the Presbytery of Ottawa, being in session here, Mr. Wright was ordained and installed as pastor.

The first great undertaking of the church under lead of the new pastor was the erection of a house of worship. Though plans were modest, yet in the circumstances of the people at that time, the enterprise was one that required more faith and courage and self sacrifice than the later efforts to erect the present edifice. The patience, toil

and prayer that were built into those brick walls in the midst of trials and delays can be imagined. No complete detailed record of them is preserved. The work was carried through and the church thankfully took possession of its sanctuary and dedicated it to the worship of the true God in August, 1843. Many of us remember that unpretending church with peculiar and tender emotions. There we listened to the voice of the first pastor and to the voice of the Lord. Beneath that roof we took upon us the solemn vows of Christian discipleship.

The last year of Mr. Wright's ministry, 1849, was signalized by a revival work which was notable for its extent in those days and indeed has not often been surpassed in the history of the church. Union meetings were held during the latter part of the winter. An interest in spiritual things was awakened which reached great numbers to the house of God. The revival was characterized by the presence of a large number of people came in at night from the farms in all directions, and "the power of the Lord was present to heal." At the communion season in the spring those who had been examined and accepted by the session were welcomed into the fellowship of the church. It must have been an hour of peculiar gladness to the good pastor's heart when a company of thirty-eight persons stood before the pulpit in a line that stretched from side to side of the little church to enter into covenant with the people of God; thirty-two of them on profession of their faith. In age they ranged all the way from mature manhood down to boyhood. That was on the first of April, forty years ago, less two weeks.

The youngest of that company looks back over this tract of years with thanksgiving to God that he was led to take that step so early in life and with gladness to remember that he was one of the number. Mr. Wright was thirty-five years of age when he thought that day that Mr. Wright was doing very nearly his last work on earth. As the season advanced he seemed somewhat weary and broken in health. During the summer he made an extended visit to the east. Very soon after his return he became seriously ill; and it was to be the illness unto death. For him prayers were turned to praise in the upper sanctuary on the 6th of October, 1849. It was like a weeping family that the people gathered in the old church where the silent form of the beloved pastor lay before the pulpit. Rev. Lewis H. Loss, of Rockford, conducted the funeral services. Beyond that, memory does not serve me to name other ministers who were present.

In person Mr. Wright was a little above medium height, slender, dark-haired, pale-faced, having a scholarly and gentle aspect. Though I have no distinct recollection of his preaching, the man, the pastor is clearly before me as my boyhood learned to revere and love him. He was an earnest gentleman.

On Wednesday, November 14, 1844, says of Rev. Mr. Wright: "He preached his last sermon August 9th, 1840, from Psalm 34:8. From that time to the present he has faithfully fulfilled the duties of a pastor, seeking the good of his flock at all times, but more especially in times of sickness has he manifested feeling and care for his people, and for all within the sphere of his influence. That should, and I think has endeared him not only to the church and society over which God in His providence has given him charge, but to all in this region."

From a newspaper sketch published a few days after the funeral I take two sentences: "So deeply was his soul imbued with the spirit of Christianity that every act of his life flowed out almost unconsciously as an example of its precepts. To the eminent purity and self-sacrifice of his life, to the extent of his good influence upon the community, to his constant earnestness in promotion of every good cause, the heart of every man among us bears testimony—(Belvidere Republican, October 14, 1845.)"

One thing should not be omitted in the account of Mr. Wright's pastorate, and that is the exceeding kindness of relations existing between him and the people of the Baptist church in Belvidere. We have, I am glad to call to mind, a venerable and venerable Christian gentleman, one who speaks volumes for the deep worth of both men that over denominational differences their mutual confidence and personal attachment could be so strong and lasting. This peculiar relation may be illustrated by the mention of two scenes. There are individuals present who clearly remember both.

One Sabbath, for some reason the services in the Presbyterian church were suspended, and pastor and people together went over to join in the worship at the Baptist church. As a kindly fortune would have it, the communion service was in progress there. Pastor Whitman was just taking his place at the communion table. Seeing the Presbyterian pastor enter the door, moved by an impulse of love, he called out at once: "Brother Wright, come this way." Brother Wright, with a quick perception of the embarrassment which might arise from an interruption of the service, stepped quickly and unobtrusively toward the door. The little incident is highly honorable to both ministers.

The other incident to be recalled took place at the funeral of Mr. Wright. For this description I am indebted to another, whose memory runs back to those days with greater certainty than my own: "When the services were nearly over, Prof. Whitman walked up the south aisle very slowly, for he was feeble, took his place at the foot of the casket, and told the weeping congregation of his great love for his departed brother, of their harmonious work in all that had seemed for good and for the best interests of Belvidere; and then, turning, he looked upon the face of Mr. Wright, saying, 'My dear brother, I shall be with you soon,' and having spoken these few gentle, loving words, he withdrew." Mr. Whitman's pastorate here continued a little over nine years.

I need to hear my father say that Mr. Wright shrunk from the use of his full name. Royal Nathaniel was somewhat too sonorous and dignified for his unassuming and gentle nature. But I have thought he was most happily characterized. He certainly possessed many of the qualities of a most royal character; and of him it might be said more truthfully than of the average of men, or of ministers, as the Lord Jesus said of that Nathaniel who was brought to Him: "Behold an Israelite indeed in whom is no guile."

Charles Fanning was born in the city of New York July 22, 1822. He graduated at the University of New York in 1845, and at Union Theological Seminary in 1849. After spending an additional year in study as a resident homileutist, he turned his face westward for missionary work. He commenced his labors with this church April 14, 1850.

He was ordained and installed pastor Oct. 23 of the same year. This pastorate continued till April, 1854—four years. And those were years of quiet prosperity, of harmony and growth, both numerical and spiritual, for the church. There were received into membership during that period 118 persons.

It must have been in a thoroughly missionary spirit that such a man as Mr. Fanning came to labor in such a field as this was thirty-nine years ago. He had spent all his life in the city. He had every advantage of culture and of influential friends to introduce him to positions of greater prominence than this; but he settled down in this quiet village, and with a simplicity and heartiness of adaptation to his surroundings that won all hearts, he devoted himself to an labor of love and spiritual warfare. Mr. Fanning was born on an Indiana farm, of modest size, was reared-up in his twenty-eighth year. He was of medium size, was round-faced, rather florid in complexion, having blue eyes and Auburn hair. He was genial, smiling, pleasant, attractive. He was kind to the boys, and the boys liked him. His preaching was not brilliant in the way of oratorical display; it was, as I used to hear my seniors say, scriptural and feeding. Only one sermon can I claim with any distinctness to recollect. Never to this day do I read in private or in public the text, Jer. xxiii. 24, without having brought vividly before me the face and the voice of Mr. Fanning as he explained and illustrated the wonderful doctrine contained in the words, "Do not I fill heaven and earth?" said the Lord."

There was no passage in those days. The young pastor and his beautiful wife had to content themselves that while they would be thought in the city. They occupied the first year of their married life in the Col. Walker's home, Mr. Fanning's. One was their sitting-room and parlor, the other was bed-room and study, and sometimes on wintry days the delicately-reared young pastor would sit at his writing table in his overcoat for lack of facilities for sufficiently warming both rooms.

One day to that chamber-sitting-room came a country lad, prompted thereto by his sister to ask the pastor's cultivated wife if she would please help him learn French. He was a freckled, bashful little fellow, wearing an overcoat that the bigger brother had outgrown. But he was very politely and kindly received, and presently was sitting by the stove busy with the first pages of a French grammar. After while, as the boy was leaving the pages of the French grammar, Mr. Fanning, in his usual manner, in which the hand was halfway down the stairs, having over the balustrade, said to him:

"Why don't you try Latin instead of French?"

Of course the answer was, "I don't know."

"Wouldn't you like to go to college one of these days?"

"Yes, sir."

"And perhaps you'll be a minister sometime."

The pastor wisely advised that it would be more directly in the line of college studies, and more profitable, to look into the ancient languages than the modern. The result was that the lad carried home one of Mr. Fanning's school books, an old canvas covered Adams' Latin Grammar. It is now more than twenty-six years since the lad, after an all-day examination, stood before this pulpit to receive license to

preach the gospel, from the Moderator of the Presbytery—good old Father Taylor.

After four years of faithful and useful labor in this pastorate, the condition of his health seemed to demand a relinquishment of the work of the ministry. Mr. Fanning returned to New York, and engaged in business with his father-in-law, Mr. Larches Hart. He did not, as some have done on quitting the ministry, give up his faith or lose his interest in Christian work. His faith was too deep, his character too genuine for such a course. It was my privilege, while a student in New York, repeatedly to meet him. In his home, in the church, and Sabbath School, he was still the earnest Christian gentleman. He found an excellent field for the exercise of his gifts in the Sabbath School. For many years he was an active and efficient superintendent. He held that position one year and fourteen months.

He departed to heaven on Thursday, April 24, 1883, in the sixtieth year of his life. It is a sad thing to realize that he had been so long scattered from an address delivered at his funeral by one who had known him long and intimately—the Rev. Dr. Coe:

"He was born into the Church of Christ, and to the very end of his life he faithfully served the God of his fathers. * * * The foundations of his character were deep and strong. Drawn into a new field of activity, he never wavered in his purpose to do right and to do good. * * * Here was a man who carried his religion into his business, and who was a Christian gentleman in his counting room as well as in his home and in his church. * * * He was a diligent and devout student of the Word of God; he was familiar with it; he loved it; and he knew well what he believed and why he believed. * * * It was a triumphant death, so serene, so joyful, that to those who witnessed it, it seemed as if the place as holy as if the Lord Himself were near. But it was so because, in the presence of the Lord, his was a victory like His. * * * No man who alone can give to the departing spirit victory like His. * * *

"It is certainly a cause for thanksgiving that we have such a record of the later years and the closing days of a life which was so long ago identified with the life of this dear old church. The truth which he held before us here he kept before his own mind clear down to the end, and he found that truth shielding light upon his path all the way, so that as he entered into the Valley he could answer to loving inquiries, 'No it is not dark.' It is all light with him now."

Among the joys that we are warranted in anticipating on the other shore is that of greeting loved friends who have made the journey before us. For my part I look forward to meeting with many dear ones who have gone out of this congregation, and with peculiar interest and pleasure, do I look forward to meeting the two pastors of my boyhood, Mr. Briggs and Mr. Fanning.

Died, Mrs. Perkins and Miss Mundy.

The following obituary upon the death of Rev. Eleazer T. Ball, the third pastor, taken from the New York *Evangelist* of August 1855, was read by Elder H. W. Avery:

REV. ELEAZER T. BALL.

The death of this active and successful laborer in the vineyard of Christ—out down unexpectedly in the midst of vigor and usefulness—is one of the mysterious dealings of Providence. He died in Belvidere, Ill., on the 9th of August, 1855.

Mr. Ball was born in Orange, N. J., in 1809. He received his academic education at Union College, and his theological training at Lane Seminary. He commenced his ministerial labors in Patterson, N. J., where he preached several months—and then removed to New York City, where he was engaged in an effort to build up a church in Grand street. From this he was called to the office of pastor of the church in Belvidere, where he remained nearly two years. Thence he was called to Goshen, where he remained nearly two years. He was next settled in Meeklenburg, where he presided his ministry for four years and a half, to the edification and prosperity of the church in that place.

During the last winter he received a call from the Presbyterian church in Belvidere, Ill., to become their pastor; and although the call was resisted by the affections of his people, and the judgment of his Presbytery, yet they yielded to his own convictions of duty, which urged him to a compliance. He left the church in Meeklenburg in the midst of the fruits of an interesting revival, and arrived on his new field about the first of May last. Finding a large, scattered and sleeping congregation, he addressed himself with characteristic energy to the pastoral duties of his office, and by his untiring and winning affections of his people, whom he was identifying with the great destroyer—just one solar month after his installation.

Sound health and a hearty constitution, which had enabled him to perform his Sabbath duties with but three or four interruptions for nearly twenty years, tempted him to excessive labor, which induced an attack of malignant dysentery that proved fatal in ten days. He was for some days calmly apprehensive of the result, and uniformly expressed his willingness to die, if his death, more than his life, would subserve the interests of the Redeemer's kingdom. His leave-taking of his family, his prayers for the Church, and his quiet and firm expressions of confidence in his Savior, were a beautiful and sublime example of triumph of faith, and a fitting close of a life devoted to the service of His Lord.

He had no less than promised his followers that He will never leave nor forsake them. Just two weeks previous to his own burial, he preached the funeral sermon of the senior elder of his church, Col. Walker, from the text, "I would not live always;" and the last Sabbath of his ministry he preached from the words, "There remaineth therefore a rest to the people of God." His funeral sermon was preached on Sunday, the 12th inst., by Rev. Mr. Chester, of Niagara, N. Y., who was providentially in the neighborhood.

His widow, though grievously smitten, and left with the care of a young family, is wonderfully sustained by the same precious faith. She deeply loved and happily illustrated by her departed husband. The church have presented to her the sum of four hundred and fifty dollars, not as a gratuity so much as a debt of affection and sympathy. May the Lord reward them with humility; and bountifully bestow upon them that poverty of spirit which is the true riches.

BELVIDERE, Illinois, Aug. 21, 1856.

Hymn No. 172, "Lord, dismiss us with Thy blessing," was sung, and benediction pronounced by Rev. E. H. Avery.

The singing on Saturday evening was conducted by about a dozen members of the old choir, in the old gallery, led by M. G. Leonard, the chorister of 30 years ago.

SUNDAY MORNING.

Anthem by the choir; Doxology by the congregation. Scripture reading, 90th Psalm, by Rev. J. C. Hill. Singing of the following

JUBILEE HYMN.

BY THE REV. ROBERT ROSS SUTHERLAND, D. D., KNOXVILLE, TENN.

What shall we render Lord to Thee,
For all Thy gifts of love and grace?
For what we owe we now see?
For blessings which our thoughts can trace?

We linger o'er the time now gone,
O'er fifty years of labor spent;
We count the triumphs we have won,
And know that all from Thee were sent.

We glory not in what we wrought,
Except as Thine dost shine in all;
Our highest wisdom was Thy thought,
Our joy to hear Thy loving call.

For fifty years this church has known
How kind and loving Thou must be
To all Thou chooseth as Thine own—
To all who strive to follow Thee.

While grateful lore our songs demand,
Our thankful hearts thee tribute pay;
We praise Thee that Thy loving hand
Has kept us thus Thy joyful day.

And now, for all the days to be,
For strength, for help, for work, for rest,
Give us the grace to look to Thee.
And then we shall be truly blest.

Scripture reading, Gen. xxviii. 10 to end, Rev. T. C. Easton, D. D.
Solo, "Come Unto Me," L. D. Collins. Prayer by Rev. E. H. Avery.

PSALM C. 4.—"Enter into His gates with thanksgiving, and into His courts with praise."

This Psalm is a gladstone summons to universal, grateful worship. "Make a joyful noise unto the Lord, all ye lands." The exultant spirit of the writer would stir humanity to gratitude and song. He would have them recognize the fact that Jehovah is God. "It is He that hath made us, and we are His. We are His people as is the sheep of His pasture. He owns, and keeps, and leads, and feeds us." Under the urgency of these thoughts, he sends ringing along the line of the vast hosts that stand before his enraptured vision the cheering throng, "Enter into His gates with thanksgiving, and into His courts with praise." "Enter into His gates with thanksgiving, and into His courts with praise." "Enter into His gates with thanksgiving, and into His courts with praise."

"Enter." The facts that we are permitted to draw near the gates of the Lord, that we have health and strength to come, are grounds for thankfulness and praise. To be well and strong, to walk abroad where we choose, free from pain; to take in with ease deep draughts of God's pure air, may seldom stir within us a ripple of grateful affection; yet a few minutes' walk would take us to the bedside or the chair of those who, if they could once more be well enough to come to the sanctuary, would leap and shout with grateful exultation. Ah! they would "enter" into His gates with thanksgiving, and into His courts with praise. But have we any pre-emption claim to health and vigor? Shall the radiant blessings fall unheeded all brought hither early on by the dark, broad contrasts of pain, and weakness, and death? Shall we not, then, too, be earnestly thankful that we have a heart to come, and a body to approach the house of prayer. We may have been moved merely by the force of steady, jogging routine, by a semi-conscious instinct of Sabbath propriety, as by the pendulum swing of incessant custom. We may have come simply because we were brought up in that way. But is there no glad meaning in such a fact, nothing precious and sweet to remember? What does it imply? It implies that in your old home the name of God was known and honored; that the hearts that nurtured and trained your young life were warm with saintly love. It implies that your fathers and mothers walked in the fear of God and sought to guide their children in the paths of light, and life, and peace; that when the Sabbath morning came and the sweet tones of the old church bell rang forth, the young men and women, and maidens, and the young heart into the deep feeling that the time has long, joyful hands were wont to take your own and lead you to the house of prayer.

It implies that your early years were brooded over by spirits that were saintly; that the touch of God was upon your soul; that into your childhood played jets of power out of the same wondrous source from which flowed the mystic river, seen of John in a vision out of the throne of God and of the Lamb. Indeed, it implies that you were born

and associations of other years; this looking into familiar faces and clasping around of friendly hands is a privilege that comes not often after our separations and journeyings. But sensitive, serious thoughts assert themselves as we meet. I remember here and there faces that greeted my first coming, thirty-six years ago Sabbath before last. But many of them I must go over the mound and prophecy to the world speak to that is slumbering there. Nay, I must dart away to the precious time the paradise of God, for the believer in Jesus to be absent from the body is to be present with the Lord.

A growing congregation is gathering there from the church of believers united, bound together by peculiar ties, godly men and saintly women; good grandfathers that were wise in counsel, and loving hearts that were genial and tender as childhood, and tongues that could speak the gentle word that turned away wrath and calmed the troubled soul; fathers and mothers, husbands and wives, brothers and sisters, and precious sons and daughters. And when comes that will no more echo with feet will no more tread these aisles; these walls will no more echo with their praises, the heart may be bowed down with anguish that cannot be uttered.

But is it not well for the sainted ones that they need not come? They have entered His gates with thanksgiving and into His courts with praise. And what think you must be the magnificence of those gates, the splendor of those courts, what rapture in their thanksgiving, what jubilation in their praise. Could we say to them, come back again, we would reduce of morning; break off your glorying; cease your triumphs and your songs; come back again and take up your crosses; plunge again into your trial; back to your conflicts and groans and agony. No, no; He who hath redeemed them, and whose they are by the highest, holiest title, would not suffer it. He keeps them safely and well.

*There on the bosom of their God
They rest in perfect joy.*

The same grace and glory await us also. Pressing on till our course is run. Fighting on till the conflict is won. Trusting, toiling, and so endeavoring to the end, then in a new, blessed, glorious manner we shall "Enter into His gates with thanksgiving, and into His courts with praise."

Prayer by Rev. J. C. Hill. Singing No 239. Benediction by Rev. T. C. Easton.

SUNDAY SCHOOL AT 12 M.

Lesson—Mark x:13-23. After the opening exercises, and prayer by N. C. Ausden, of Dubuque, Iowa, the study of the lesson was suspended and remarks were made by the following named persons: N. C. Ausden, James Leonard, A. M. Blakesley, Matthew Harvey, W. D. Avery, Levi D. Collins, Rev. Eugene H. Avery, Mrs. E. H. Avery, Mrs. L. D. Collins, and Rev. T. C. Easton. This was indeed a "Feast of fat things well refined," most of the speakers having been members of the school.

SUNDAY EVENING.

Anthem by the choir. Scripture reading by Rev. E. H. Avery.—John xx:19 to end. Singing No 119. Prayer by Rev. D. R. Eddy. Sermon by Rev. T. C. Easton, D. D.

"THE NAIL PRINTS."

PRELUDE.

The beauty and tender pathos of the message this morning lingers in all our hearts. It was rich in sweet and hallowed memories; it was a fitting historical tribute. I shall not dwell on the past, but rather prospectively, what is to be the secret power in the fifty years to come? My text is:

St. John, x:22—"Except I see the print of the nails I will not believe."

Old St. Martin sat in his cell. He was busy in his sacred studies when a knock at the door was heard. "Enter," he said. There appeared a stranger of lordly look, in princely attire. "Who art thou?" "I am Christ." The confident bearing and the commanding tone of the visitor would have overawed a less observant and spiritually minded person. But St. Martin simply gave his guest a penetrating glance, and quietly asked, "Where is the print of the nails?" The one conspicuous badge of Messiahship was wanting. The pompous air and jewelled robe assumed by the prince of evil availed nothing. The guise was transparent, the trick was exposed, and the deceiver departed. The question that the saint put to the grand traitor was, "How can I apply today to my heart the grand truth of the faith of ages? In an age of inquiry and of inquiry but of captious criticism, when the very air is full of doubt; when old landmarks seem to be swept away, and many ask in despair what Platon asked in scorn: "What is truth?" it is well to initiate the incredulity of Thomus, who said: "Except I see the print of the nails I will not believe." This disciple was not a disbeliever. He was not even an unbeliever. Willing, anxious to believe, he only demanded such ocular and tangible proofs of Christ's identity as others enjoyed. As Christ was known in the world, so are we to be known, so is the truth to be recognized. Here then is our theme this evening:

"THE SYMBOLS OF THE GREAT TRAGEDY, THE CREDENTIALS OF OUR BELIEF, AND THE BADGE OF OUR DISCIPLESHIP."

And I remark—

1. The print of the nails is an infallible test by which we determine the validity of the claims so conflicting made on our belief. Not more sure are the tests of the laboratory in the analysis of the chemist than the evidence which Christ presents to the honest inquirer after truth. Behold my hands and my feet, He says. Behold the scars of His crucifixion. It is I, who have suffered such search and disclosure. We know it by the nail marks. Not only that which we have heard of do

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fectly at ease, expecting to enjoy the addresses given by others. But here I am called on with but a moment's warning to make a speech. Well I do not know but I feel quite at home in a Presbyterian Church. However, for now I think back over my ancestors' church. Then it has grandeur privilege to be associated with so good Presbyterian brethren in Christian work. In these days to you a member of, as do the question is not so much what church to you a member of, as do you love the Lord Jesus Christ, and are you identified with some evangelist Church.

I can assure you that I am glad to hear you greetings from the Methodist Church in this city. We rejoice with you that you have reached your fiftieth anniversary. Our official board would unanimously have no evening service yesterday that we might join together in your season of rejoicing, and we certainly felt it a great privilege to hear Dr. Easton's admirable sermon. In this day when many ministers are turning their backs on all our popular literature and poisoning the minds of our young people I am glad that faithful ministers are promoting the grand old gospel of our crucified and risen Savior.

I trust that we may ever show the "prints of the nails" in our lives as churches and individuals.

Dear friends we congratulate you also that in your recent change of pastors you have so soon secured such a worthy man to fill the place. And we feel that Brother Hill's coming among us will not only prove a blessing to your Church, but to the community as well. The beginning of his pastoral work is certainly a flattering one. It is unusual for one to meet with such success in so short a time in rushing such a large amount of money as you have for repairing your church. Our prayer is that this may but be a blessed prophecy of the work that the Lord will bless you in the fifty years to come as He has in the past.

PROFESSOR H. M. WHITNEY, OF BELOIT COLLEGE.

I am full of septi-centennials; have just come from two of them in our own city. I hardly know how to spend the time to come down here, to come here, and I like them. I come with the blessed assurance of churches and college of congratulation. It is the blessed assurance that we are getting over the feeling of some years ago I was to give a all beginning to work for one purpose. Some of the roads were too muddy here. I got to Poplar Grove some time I succeeded in getting here. Everyone used me well enough, but I felt that you were cold. I came later and found you were warming up; and now I come again and I think you have made wonderful progress. I think you may well be proud of your churches in this community, and may God's blessings be with you.

REV. H. D. JENKINS, D. D., OF FREEPORT, ILL.

I don't know why I am called upon to speak at this time, unless it is on account of the relations existing between Dr. Easton, your former pastor, and myself, which is something like the Hammond twins, those whom my little daughter proposes to write a story. A few days ago I found she you writing, my daughter? "I once judged you surprised when she glibly replied: "I am writing a novel, and I feared there was a ministers had lately had a new novel, and I feared there was a traitor in my own study led "The Hammond Twins," and the loveliest a novel, and it is that one is only three weeks older than the other." Now Dr. Easton and myself are twins of that kind, for our installations were only three weeks apart, and each assisted at the other's installation. But Dr. Easton did much the better job, for I have remained for sixteen years while he was off again at the end of six years. I see you have exhibited here the portraits of ten persons who have occupied the position of pastor of this church, which is now so appropriately and happily commemorating its fiftieth anniversary. Seven of these men have been duly installed, and their relations to the Presbyterian Church are duly installed, and their relations to the Presbyterian Church are duly installed. This evening you are anticipating the installation of the eighth, and I hope that in the future history of this church will figure as one of "the everlasting Hills." I had to know enough of Brother Hill, to say that he will be a successor in this line of faithful men who preached the simple Gospel of the Son of God.

REV. T. A. ROBINSON, OF WINNEBAGO, ILL.

I do not think it hardly fair for Brother Hill to call for addresses without giving us notice beforehand, however as this is an installation service as well as a septi-centennial, we are all in a state of expectancy. We rejoice with you that you have been permitted to reach this fiftieth anniversary. It must have been a happy occasion in the olden time, when in the year of Jubilee they looked back and saw what God had done for them during the years past and gone. I suppose you too can look back and see how faithful God has kept his covenant with you, and I believe it's a good thing this city which is reached by steps. There are occasional stopping places where one can sit down and rest, and so this half century brings you to a halting place. Faithful He has been to you during all these years. Let us rest a moment, and then step already taken and look forward to the dawn with Christ the King in Glory. Our duty is to give you grace to do His will, and may His blessing rest upon you all.

ELDER N. C. THOMPSON, OF ROCKFORD.

I hardly think Brother Hill can expect one to say very much on so short a notice, as he has given me—but I am glad to be with you here to-day, occasion with you this anniversary of 50 years. It is indeed a happy occasion—and one which I determined to attend, when I first heard of the intended celebration. It is an occasion of great meaning to me, and I feel you cannot yet realize the full benefit that is to flow from it. It is the closing of a half century of history, of life and progress, and the beginning of another, with a prophecy of greater things. It means a survey in the past—and no man, or family, or nation, or church, without a good record to look upon and be proud of, strong or vigorous, and hopeful in the future. It is a time when we recognize all the advantages and progress to follow from this well planned, most proper and delightful celebration of this fiftieth anniversary of your church and people. I will continue to follow from this years go on. It is a privilege to me when I learned that as a Presbyterian Church in this city we had attained the magnificent age of fifty years. It is an example, I hope our Church in Rockford, will follow at the proper time. But it will be 14 or 15 years before we will be able to do so, but I feel sure we shall have one and I invite you one and all to attend our celebration and I hope you will all come. You have called Brother Hill to be your pastor—you have good reason. Do all you can, each and every vice, though it may not be called so. Do all you can, each and every one, to hold up the hands of the next blessing. I congratulate you on this work and you will realize the full benefit of your first semi-centennial. May your church be ever greater. This is the first one I have ever attended and it has filled me full of emotions I cannot properly express.

Singing: "Blest be the tie that binds."

REV. S. L. CONDE, PASTOR OF WESTMINSTER CHURCH OF ROCKFORD.

As I have listened to the most interesting remarks by Mr. Holmes the son of one of your former pastors, many tender thoughts and memories of my own boyhood have crowded upon me. That "1839" worked in evergreen back of this pulpit, which apart from the fact of your first organization as a church, carries my thought to a distance of 50 miles from here, where it was my privilege to be born, in a missionary home. When your church was formed my aged father had begun his third year of self-denying, untimely, noble service of the Gospel of our Lord to a brown skinned, untutored, race. I have wished, while Brother Holmes was speaking so lovingly of his sainted father's work and min-

istry in this church that I too could stand before my own father's old pulpit in that far off land, and tell the story of the labors and trials of his missionary life to the young men and grand children of men who once heard the message of good tidings from his lips and felt the touch of his hand wet with the water of Christian baptism. Then too how I would love to speak of the gentle, loving mother, another, whose body has rested for years close to that distant native land, and tell of her faithful and victorious work in the uplifting and enlightenment of hundreds of her sex who had long been crushed under the sorrow of heathenism.

Brother Holmes, I covet your privilege of being able to stand in your father's old church and testify as a son to the faithfulness of your father as a godly pastor and preacher of the blessed Gospel.

I am glad to congratulate the members of this church and congregation on the blessedness of the past fifty years. The real power of a church is not to be found in the numbers or its wealth but rather in the measure of the Christ-spirit that it has and slues forth from the hearts and lives of the individual members. Your records can adequately express the magnitude of the blessings that have come as the result of fifty years of true Christian emotion and effort flowing from the real heart-life of the church of our Lord in this sinning and dying world. May your religious history in the fifty years to come show an ever increasing harvest of preciousness, to the praise of Christ Jesus our Lord. May God bless not only this, but all of the other churches of Christ in this city of Delvidere.

REV. J. B. ANDREWS, OF HEBRON, ILL.

I am glad to be here—glad to meet your pastor elect, whom I have not seen for many years. You have a distinguished preacher and I trust you will fully appreciate him. I remember one time he was sent to preach at a certain place. After that Dr. Patton went to preach in the same place, and the people said word that they did not want Dr. Patton, they wanted Mr. Hill. Times are changing. Years ago if a minister wanted \$25,000, I say, with a house to live in and a mule to ride on it was a good offer, and now it is very different—we want better preaching and better churches and more people are going to heavenly church home. God grant his choicest blessing on you and your pastor as you commence another 50 years.

REV. A. G. DUNSFORD, MARENGO, ILL.

I am glad to be present and enjoy this semi-centennial with you. I have been refreshing my memory, and do not think any of my relations were Presbyterians. My grand father was a Wesleyan Methodist preacher, yet I feel very much at home among you. I congratulate

80587

Richardson March

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History book at Linda's

little white water.

VISITORS

[illegible]

1ST. PRESBYTERIAN CHURCH OF BELVIDERE, ILL.. APRIL 1853 MANUAL AT
IDA PUBLIC LIBRARY IN BACK ROOM. ALSO SEE THE 1889, 50 YEAR HISTORY.
REV. CHARLES TANNING - PASTOR.

RULING ELDERS = EZRA MAY, JOEL WALKER, SIDNEY AVERY, JONATHAN MITCHELL,
THERON LINSLEY, SEYMOUR GOOKINS, JOHN LAWRIE, ELI FOOTE, H.W. AVERY.

ORIGINAL MEMBERS OF THE CHURCH - ABBREVIATIONS USED ARE = P=RECEIVED BY
PROFESSION, L= RECEIVED BY LETTER, A=DECEASED, B= DISMISSED, C= EX
COMMUNICATED, D= LONG CONTINUED ABSENCE.

A.H. BILLINGS (B). MRS. HANNAH BLOOD (B). CHAUNCEY BRISTOL (?).
STEPHEN BURNETT (A). MRS. ABIGAIL BURNETT (?). DAVID CASWELL (?).
MRS. RUTH CUNNINGHAM (A). MRS. NANCY CUNNINGHAM (?). MRS. M. C.
DUBOIS (A). MRS. A.E. ENOCH (?). MRS. M. L. FISK (?).
AUSTIN GARDNER (A). MRS. MARY GARDNER (B). MRS. JULIET GILMAN (?).
C.D. HICKS (B). MRS. ABIGAIL HICKS (B). EZRA MAY (?). MRS.
DORCAS MAY (A). MRS. LCVISA MAY (?). MRS. RULENA MCBRIDE (A).
MRS. LOUISA ROLLINS (?). F.S. SHELDON (?). MRS. H.C. SHELDON (?).

MEMBERS ADDED AFTER MARCH 17, 1839 =

ABBE, AMZI (P - 1849)
ABBE, MRS. SYBIL (L - 1843)
ABBE, C.E. (P - 1849)
ABBE, J.D. (P - 1849)
AMSDEN, NOAH (L - 1844)
ABBE, MISS E.M. (P - 1852)
AMSDEN, MRS. S.S. (P - 1847)
AMSDEN, J.N. (L - 1851)
AMSDEN, MISS H.N. (L - 1851)
AMSDEN, MISS L.A. (L - 1851)
AMSDEN, MISS F. P. (P - 1852)
AMY, MRS. CORNELIA (L - 1851)
AVERY, MRS. CLARINDA (L - 1841)
AVERY, SIDNEY (L - 1845)
AVERY, MRS. MARY (L - 1845)
AVERY, H. W. (L - 1845)
AVERY, MRS. L. G. (A)+(L - 1845)
AVERY, MRS. R.P. (L - 1849)
AVERY, MISS F.M. (L - 1845)
AVERY, WM. D. (P - 1849)
AVERY, E.H. (P - 1849)
BALL, MISS E.C. (B) + (L - 1846)

BARTLETT, MISS P. (L - 1845)
BEMENT, F.D. (P - 1849)
BEMENT, MRS. M.A. (A) + (L - 1844)
BEMENT, MRS. M.W. (L - 1849)
BEMENT, THEODORE (P - 1849)
BENHAM, ANSEL (B) + (P - 1841)
BENHAM, MRS. A. (B) + (P - 1841)
BENNETT, MRS. M. (B) + (P - 1842)
BENSON, MRS. C. (L - 1848)
BIRGE, E.M. (A)+ (L - 1845)
BIRGE, MRS. C. (B) + (L - 1845)
BRINARD, ALBERT (B) + (P - 1841)
BRINARD, MRS. S. (B) + (P - 1841)
BRISTOL, MRS. A. (P - 1842)
BROWN, L.B. (P - 1845)
BROWN, MRS. M. (L - 1845)
BROWN, MRS. H.C. (B) + (L - 1846)
BULL, MRS. EMILY (B) + (L - 1851)
BURNETT, MISS CATH. (L - 1850)
BURNETT, MISS LORAIN (P - 1848)
BUSH, MRS. S.A. (B) + (L - 1851)
CAMPBELL, DR.E.T. (A) + (L - 1840)

CAMPBELL, G.W. (P - 1849)
CAMPBELL, Mrs. C.T. (L - 1849)
CASWELL, Mrs. MARY (P - 1847)
CASWELL, Miss S.M. (P - 1850)
CASWELL, Miss S. L. (B) + (L - 1849)
CASWELL, Miss ELVIRA (P - 1849)
CASWELL, JOHN (P - 1852)
CHANDLER, J.L. (B) + (L - 1850)
CHANDLER, Mrs. C. (B) + (L - 1850)
CLARY, Miss R. L. (B) + (L - 1850)
CLINE, Mrs. NANCY (L - 1843)
CLINE, Miss A.E. (P - 1849)
CLINE, Miss H.D. (P - 1849)
COLLINS, Mrs. ALICE (L - 1846)
CONKLIN, E.B. (B) + (P - 1849)
CONKLIN Mrs. A.E. (B) + (L - 1849)
COOPER, Mrs. GRACE (B) + (P - 1849)
CULBERTSON, W.P. (L - 1847)
CULBERTSON, Mrs. M.C. (A) + (L - 1847)
CULBERTSON, Mrs. H.M. (L - 1851)
CURTIS, Mrs. C.M. (A) + (P - 1840)
CURTIS, Mrs. MARY (A) + (L - 1840)
CURTIS, M.R. (L - 1844)
CURTIS, PHILO (P - 1843)
DATLEY, Mrs. ABIGAIL (A) + (L - 1846)
DANA, CHAS. (L - 1851)
DAVIS, THADDEUS (A) + (P - 1841)
DAVIS Mrs. CATH. (P - 1841)
DAVIS, Miss A.E. (P - 1843)
DAVIS, JOHN (L - 1852)
DAVIS, Mrs. MERCY (L - 1852)
DAVIS, Miss MARY (A) + (P - 1852)
DEAN, BRADFORD (L - 1842)
DEAN, Mrs. RELIEF (L - 1842)
DEAN, G.E. (A) + (P - 1843)
DEAN, Mrs. H. (P - 1852)
DERTHICK, N.H. (B) + (P - 1843)
DERTHICK, Mrs. E. (B) + (1843)
DICKEY, DAVID (A) + (L - 1845)

DOOLITTLE, Mrs. E. (L - 1849)
DOTY, Mrs. M. (B) + (L - 1840)
ENOCH, Mrs. C.J. (P - 1843)
FANNING, Mrs. E.R. (L - 1850)
FARWELL, D.P. (P - 1853)
FARWELL, Mrs. F. (P - 1853)
FLETCHER, Miss H.M. (B) + (P-1849)
FOOTE, ELI (L - 1845)
FOOTE, Mrs. M.Y. (B) + (L - 1845)
FOSTER, A.B. (B) + (P - 1844)
FOSTER, Mrs. AVIS (B)+(L - 1844)
FOSTER, Miss A. (B) + (L - 1844)
GILBERT, Mrs. (L - 1839)
GLASSNER, J.M. (P - 1849)
GLASSNER, Mrs. M.J. (P - 1845)
GOODING, Dr. M.A. (B) + (L - 1847)
GOODING, Mrs. H.M. (B) + (L - 1847)
GOODRICH, A. (B) + L - 1845)
GOODRICH, Miss S. (B)+(L - 1844)
GOOKINS, S. (L - 1851)
GOOKINS, Mrs. F. (L - 1851)
GOOKINS, Miss H. (L - 1851)
HAMLIN, F.B. (P - 1849)
HAMLIN, Mrs. L. (P - 1849)
HARRIS, Mrs. C. (B) + (L - 1848)
HARRISON, Miss M.R. (L - 1851)
HART, THOMAS (A) + (L - 1844)
HART, Mrs. H. (B) + (L - 1844)
HART, Mrs. S. (A) + (L - 1839)
HART, CHESTER (P - 1852)
HINMAN, Wm. (B) + (L - 1848)
HORAN, Mrs. C.H. (P - 1849)
HOYT, Mrs. H.P. (B) + (L - 1847)
HUBBARD, E. (L - 1851)
HUBBARD, Mrs. L.P. (L - 1851)
HUBBARD, N. (L - 1852)
HUBBARD, GEO. (P - 1852)
HUGHS, Miss M. (B) + (L - 1844)
HULBERT, Miss A.B. (P - 1849)

HUMPHREY, Mrs.

HUMPHREY, E.M. (A) + (L - 1844)

IDELLS, A.G. (D) + (P - 1845)

INGERSOLL, S. (D) + (P - 1840)

JONES, Mrs. M. (P - 1841)

JOHNSON, J.P. (B) + (L - 1851)

JOHNSON, Mrs. M. (B) + (L - 1851)

JONES, Wm. (P - 1852)

KELLY, Mrs. J. (P - 1849)

KING, JOHN (D) + (P - 1843)

KNOX, Mrs. M.J. (L - 1847)

LACY, GERSHAM (L - 1851)

LACY, Mrs. M. (L - 1851)

LACY, D.W. (L - 1851)

LACY, Mrs. S. R. (L - 1851)

LAWRIE, JOHN (P - 1849)

LAWRIE, Mrs. C. (P - 1849)

LEONARD, Mrs. S.A. (P - 1845)

LEONARD, Mrs. M.L. (L - 1849)

LINSLEY, T. (L - 1851)

LINSLEY, Mrs. C. (L - 1850)

LINSLEY, F. (L - 1851)

LINSLEY, Mrs. E.C. (L - 1851)

LINSLEY, T.H. (L - 1851)

LINSLEY, CHAS (L - 1851)

LOOMIS, G. (B) + (L - 1846)

LOOMIS, Mrs. E. (B) + (L - 1846)

LOOP, Mrs. C. (A) + (L - 1840)

LOOP, Mrs. S. (A) + (L - 1840)

LUNDY, Mrs. E.A. (A) + (L - 1842)

MALLORY, Mrs. A.W. (L - 1852)

MALLORY, Miss H. A. (L - 1852)

MARSH, Miss L.W. (B) + (L - 1840)

MARSHALL, H. (B) + (L - 1844)

MARSHALL, Mrs. M. (B) + (L - 1844)

MATTHEWS, P. (A) + (P - 1843)

MATTHEWS, Mrs. R. (A) + (L - 1840)

MATTHEWS, Mrs. E. (L - 1840)

MAY, Mrs. E. (L - 1844)

MCCARTNEY, Mrs. J. (A) + (L - 1844)

MCCONNELL, Miss E. (B) + (P - 1841)

MC EWEN, D. (L - 1847)

McMAHON, Miss S. (P - 1851)

McMEEKEN, Mrs. C. (L - 1851)

McWHORTER, M. (C) + (L - 1843)

McWHORTER, Mrs.

McWHORTER, J.R. (D) + (L - 1850)

McWHORTER, Mrs. S. (L - 1850)

MEAD, Mrs. S.M. (L - 1846)

MITCHELL, J. (L - 1850)

MITCHELL, Miss S. (L - 1850)

MOREY, Mrs. E. (B) + (L - 1844)

MURDAFF, Mrs. P. (P - 1845)

NASH, Wm M. (B) + (L - 1852)

NASH, Mrs. D. (B) + (P - 1852)

NEWSON, Mrs. L. (P - 1850)

NICHOLS, J.S. (L - 1852)

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NICHOLS, Miss S. (P - 1852)

NICHOLS, Miss H.M. (L - 1851)

NORRIS, M. (B) + (L - 1850)

NORRIS, Mrs. A. (B) + (L - 1850)

ORVIS, Mrs. M.P. (B) + (L - 1845)

ORVIS, Wm R. (L - 1847)

ORVIS, Mrs. L. (L - 1847)

PAGE, DAVID (P - 1841)

PAGE, Mrs. F. (L - 1843)

PALMER, Miss M. (B) + (L - 1842)

PARKS, CHAS. (P - 1850)

PARKS, Mrs. C. (P - 1850)

PAUL, Mrs. JANE (B) + (L - 1844)

PEPPER, SAM'L. (P - 1851)

PERSEL, Mrs. M. (B) + (L - 1842)

PETTIS, Mrs. D. (A) + (L - 1845)

PIERCE, ASA (A) + (L - 1846)

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PIERCE, Miss M. (A) + (L - 1846)

PIERCE, Miss J. (B) + (L - 1846)

PLUNKET, Mrs. A. (B) + (L - 1845)
 POST, Mrs. T. (B) + (L - 1842)
 POST, Miss E. T. (B) + (L - 1842)
 PRATT, Miss M.A. (B) + (L - 1844)
 PRINDLE, L.D. (B) + (L - 1848)
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 SMITH, MASON (L - 1849)
 SMITH, HARRISON (P - 1852)
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 SPENCER, Miss B.E. (P - 1852)
 STEPHENSON, Mrs. ²
 STEPHENSON, S.A. (P - 1847)
 STOCKING, J.C. (D)+(P - 1845)
 STOCKWELL, Mrs. A. (L - 1849)
 STORY, Mrs. C. (P - 1850)
 STOWE, Mrs. B. (L - 1839)
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 TAYLOR, Miss E. (P - 1851)
 TERWILLIGER, J.S. (L - 1849)
 TERWILLIGER, Mrs. E.M. (L - 1849)
 TERWILLIGER, Mrs. F. (L - 1851)
 THAYER, W.A. (L - 1850)
 THAYER, Mrs. F.S. (L - 1845)
 THOMPSON, Mrs. M. (B)+(L - 1846)
 TONGUE, ORRIN (L - 1847)
 TONGUE, Mrs. A. (L - 1847)
 TONGUE, S.H. (A) + (L - 1847)
 TONGUE, L.N. (B) + (L - 1849)
 TONGUE, Miss A. (P - 1850)
 TRIPP, ISRAEL (L - 1844)
 TRIPP, Mrs. E.A. (L - 1851)
 TRIPP, J.D. (L - 1851)
 TRIPP, Mrs. A. (L - 1851)
 TWIST, ELIUS (B) + (L - 1846)
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 WALKER, JOEL (L - 1839)
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 WHEELER, ADAM (B) + (L - 1844)
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 WHITE, Miss M.A. (A) + (P - 1843)
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 WILCOX, MARK (C) + (P - 1843)
 WILCOX, Mrs. H. (B) + (P - 1840)
 WILCOX, Miss R.A. (B) + (P - 1849)
 WILLIAMS, Jas (P - 1849)
 WILLIAMS, Mrs. J.E. (L - 1844)
 WING, J.V. (L - 1850)
 WING, Mrs. S.A. (L - 1850)
 WOODRUFF, Mrs. C. R. (P - 1849)
 WOODS, Mrs. P. T. (B) + (L - 1840)
 WOODWORTH, H.P. (D) + (L - 1845)
 WOODWORTH, Mrs. M.J. (D) + (L - 1845)
 WRIGHT, Mrs. A.S. (L - 1840)
 YORK, Miss S. (L - 1846)

7. Do I diligently and prayerfully study the Bible, to find principles and motives of action? Are its truths my light, my truth, my joy?

8. Do I pursue till my duties are my joy? Do I cherish Christian feelings towards all its members and officers? Do I attend all its social meetings when I am able to do so? Do my example, my prayers, my influence, my service, my love, do its best, to glorify and prosper it?

9. Do I believe that my sins are forgiven, and neighbors are exposed to eternal death? Am I doing all that I can to awaken them to their condition, and persuade them to escape for their lives? Have I, during the past day or week, affectionately and faithfully tried to lead some to repentance? Is it owing to my neglect that so few are converted?

10. Do I realize the wretched condition of the heathen? Do I use a servant of God devote my time and influence, and my labors to the extension of the Kingdom in the world?

11. Am I willing to continue to live as I now do, still called to give up my money, could the Judge then say to me, "Well done thou good and faithful servant?"

1. There is public worship on the Sabbath regularly, morning and afternoon, and a prayer-meeting at the evening.

2. The sacramental seasons occur on the after-

noon of the first Sabbath in the months of January, March, May, July, September and November.

3. A preparation service is attended in the church, on the Sunday next preceding each sacramental season, and on the Saturday next, preceding the first Sabbath of every other month, a general meeting for prayer and conference is held in the church. At these meetings every member of the church is *exhorté* to be present.

The children of the church when either of the seasons are held, are taken, when either of the parents are members of this church, at the meeting preparatory to the sacramental season.

Prayer-meetings are held every Thursday and Saturday evening from which no one should be absent without permission to attend.

6. The monthly concert for prayer is held on the first Sabbath of every month, on sacramental Sabbaths in the *evening*, on other Sabbaths in the afternoon, when necessary information is communicated, and a collection taken up in aid of the missionary cause.

7. The Sabbath School is held immediately after the noon of every Sabbath.

8. Numbers receiving from us are respected always to such extent of discussion and recommendation, that persons who letters immediately to the Church within whose bounds they take up their residence. Although dismissed by us, they are still under our care, and subject to our discipline, until received by some other Church.

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COMMENTATORS

OF THE

Prophetic Church

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COMPILED APRIL, 1853

BELVIDERE.

PRINTED AT THE STANDARD OFFICE,
1863

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7-7-6
Seventy Years

History

of the
**First
Baptist
Church**

Belvidere, Illinois

Frederick W. Garrison, Pastor

1836



1906

DAILY REPUBLICAN PRESS

INDEX TO PICTURES IN THE 1906 - 70 YEAR HISTORY OF THE FIRST BAPTIST CHURCH OF BELVIDERE, ILL.. ALSO A LOT OF INF. IN THIS BOOK.
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OTHER CHURCH HISTORY BOOKS NEED TO
BE LOCATED & DONATED OR COPIES &
DONATED TO THE IDA PUBLIC LIBRARY
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Martin William Johnson
514 W. Menominee
Belvidere, IL 61008

THE 16 ORIGINAL MEMBERS WHO FORMED
THE FIRST BAPTIST CHURCH OF
BELVIDERE IN JULY 24, 1836 WERE -
REV. JOHN S. KING, M.D.

NATHANIEL CROSBY

MOSES BLOOD & MRS. MATILDA CASWELL

MRS. ELIZABETH PAYNE

MELVIN SCHENCK

CALVIN KINGSLEY

MRS. CHARLOTTE S. KINGSLEY

MRS. ANNA SCHENCK

ANDREW MOSS & MRS. MARY HASKINS

TIMOTHY CASWELL

MRS. MARY CASWELL

CALEB BLOOD

IRA HASKINS

CHARLES S. WHITMAN

Church Covenant

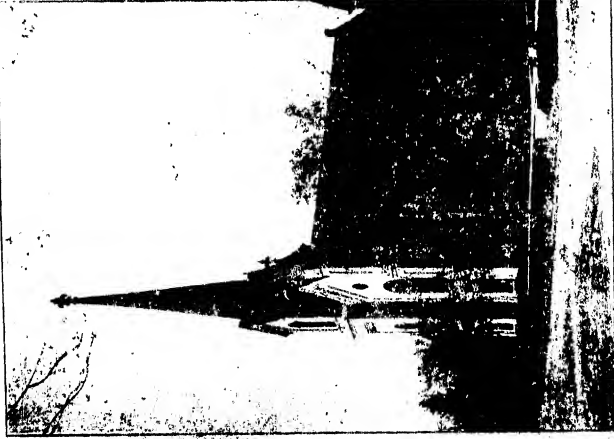
Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour; and, on profession of our faith, having been baptized in the Name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and publicly enter into covenant with one another, as one body in Christ.

We agree to, by the aid of the Holy Spirit, to forsake the paths of sin; and to walk in the ways of holiness, all the days of our lives. With this view we engage to strive together for the advancement of this Church in knowledge, holiness and Covenant; to promote its poverty and Spirituality; to sustain its worship, ordinances, discipline, and doctrines; to co-operate, cheerfully and regularly, in the support of the ministry; the expenses of the Church; the relief of the poor, and the spread of the Gospel throughout all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all trifling, backbiting, and cross-grained; to abstain from the sale and use of intoxicating liquors, as a beverage, and to be zealous in our efforts to advance the Kingdom of our Saviour.

We further engage to walk together in Christian love and watchfulness, giving and receiving admonition with meekness, and affection; to remember each other in prayer; to aid each other in distress and distresses; to participate Christian sympathy in trials and temptations; to be slow to take offence, but always ready for reconciliation and amendment of the faults of our Saviour, to secure it, without delay.

We moreover engage that, when we remove from this place, we will, as soon as possible, unite with some other Church, where we can carry on the spirit of this Covenant, and the principles of God's word.



PRESENT FIRST BAPTIST CHURCH BUILDING—DEDICATED 1868

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Dedictory

In Recognition of the Seventieth Anniversary of the First Baptist Church.

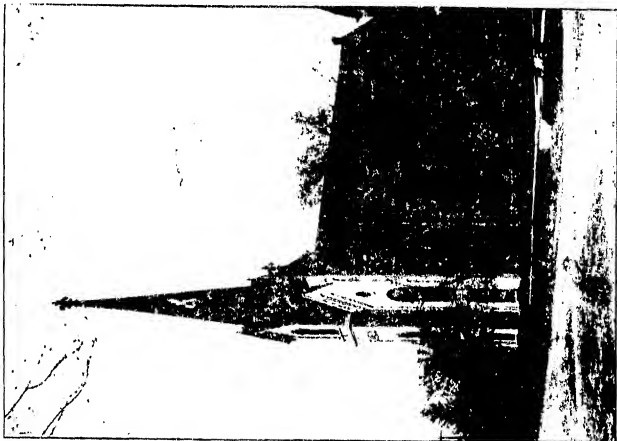
As a Token of love to the God of our Fathers, and of faith in the perpetuity of the Gospel and the mission of the Church of Jesus Christ.

As a testimony of gratitude to God for the abundant labors and self-denying services of the "godly company" whose countless faith and deathless devotion were inspired and sustained of God.

As a revealing to all examples to emulate, ideals to cherish and imperishable principles to embody by faith and express by love, the following pages are compiled, trusting the guidance and goodness of God in the past may preserve a deeper and diviner portion for His people in the future.

F





PRESENT FIRST BAPTIST CHURCH BUILDING—DEDICATED 1888.



BAPTIST CHURCH, FIRST BUILDING—DEDICATED 1889.

Church Organization

Among the earliest settlers were Timothy Caswell and wife, who were Baptists, and settled in 1835, on the farm later occupied by Mr. Gershon Lacey, and long after by his son, D. W. Soon after, Deacon Ira Haskins and family settled just north of town where Mr. Cornelius DuBois and wife long resided. Both died there, worthy members of our church. Mr. Fred DuBois, then occupied the place for one year. Previous to his purchase of the place it was for a time the home of our Deacon John Tinker and his wife, and later S. T. Juggals, who, with her father, Deacon Ezra Tinker, and brother Deacon John Tinker, were among the early additions by letter and word for many years, zealous church workers. As the home of Deacon Ira Haskins, it was often, like the cabin of Timothy Caswell, the rallying point for preaching or prayer service of the little band. After the sale by Mr. Fred DuBois the property passed from Baptist possession, but has recently been restored by purchase and improved by our Baptist Brother, John Cleaver. The historic location and its several worthy occupants deserved this extended mention. The young, but now growing, church maintained its services as related in the humble, contracted homes of the members for about two and one-half years after organization. The first child born in Boone county was a son at the Haskins home. His letter, nearly forty years later, from Vermont, is copied and will be found in Notes from the 40th Anniversary.

Early Ministry

REV. JOHN S. KING, M. D.

To Rev. John S. King, M. D., an able and devout Baptist preacher and Abolitionist from western New York, belongs the undisputed honor of first unfurling the Gospel banner near the banks of the Kishwaukee, and upon a Sunday in May, 1836, to begin the religious services in the log cabin of Timothy Caswell near the east bend of the river. These preaching and prayer services were conducted there, or at one or two other homes as noted, until July 24, 1836, when, encouraged by the recent coming of Baptists, Dr. King at his own house, helped to organize the FIRST BAPTIST CHURCH OF BELVIDERE, with

SIXTEEN CONSTITUENT MEMBERS, VIZ:

Rev. John S. King, M. D.

Nathaniel Crosby

Moses Bond

Mrs. Elizabeth Payne

Melvin Schenck

Calvin Kingsley

Mrs. Charles S. Kingsley

Mrs. Ann Spencer

Timothy Caswell

Mrs. Mary Caswell

Caleb Blood

Fra Haskins

Charles S. Whitman

Mrs. Matilda Caswell

Mrs. Mary Haskins

Note: that ten of the sixteen were men, and that nine had scripture names. Now quoting Dr. Reed, we find that "the little church adopted the articles of faith and the covenant asserted substantially by the church of God, and in keeping with the views of regular Baptist churches. Fifteen days after organization Dr. King administered the Lord's Supper, and was the first one so to do in northern Illinois. In the winter of 1844, with the resolutions adopted by the association, we read, 'that we recommend the propriety of using the pure juice of the grape, or fruit of the vine, in the observance of the Lord's Supper, instead of impure mixtures containing alcohol.'"

Introductory

Compiled by Joy H. Saxton

On several occasions the First Baptist church has observed anniversaries of its history; but prior to 1868 they were only reviews of epochs of service by a few of our earlier pastors, in farwell and reminiscent sermons, covering mainly the period of their respective pastorates, nor were such few leaves of the past left to aid us now, no "write up" or summary of the church's history was prepared until 1868, when Rev. L. W. Lawrence gave a most interesting, minute and extended history of the earliest days. That was upon the dedication of our present church edifice, Rev. Dr. H. J. Reed's pastor. Of that "red letter day" we shall make further mention.

On the fortieth anniversary, 1876, Rev. W. A. Wheeler, pastor, appropriate observance of the day was made; especially of that glad occasion will be made as our story goes on. Again, ten years later, the "Golden Anniversary" was celebrated. Dr. H. W. Reed, pastor, delivered a carefully prepared and detailed historical sermon before the Rock River Baptist Association, which met that year with our church and then participated with us in the celebration of our "Semi-Centennial."

Dr. Reed chose his text with rare appropriateness, from Job 27:14,—"Stand still and consider the wondrous works of God." In 1894 Rev. R. S. Walker, pastor, compiled a valuable summation in the form of a small "year book." It would seem then to be the natural task and exclusive privilege of our present gifted pastor to continue the record but with a cordial promise of generous assistance he refers to detail a veteran private from the ranks to conclude the story of the "three score and ten" of our God-blessed and honored church life.

Gleaning, then, like Ruth, what by command of Boaz, was purposely left by the young men, we also find that reapers, Reed and Walker, have "Let fall even among the sheaves" they carefully bound, far more grain than can now be garnered, and while fully recognizing the worth of their respective memorials we must yet ever turn to our venerable Elder Lawrence, for like St. Luke, "having had perfect understanding of all things from the very first," his statement of facts and relation of incidents must remain, as they have ever been regarded, the most trustworthy and final. Let us then see what he has told of the earliest gatherings of the little Baptist flock.

1829 Pastor Whitman and Rev. Lawrence helped to organize a little church nearer home, and near the Wisconsin line. In 1819 one of their number, James Venable, was ordained, by the help again of pastors Whitman and Lawrence, as their pastor. He was an efficient pioneer preacher and worked for many years in their section; was the father of our recently deceased sister, Mrs. Elizabeth Venable Mable, wife of Deacon Daniel Mable, long active in church and Sunday school work with us at Belvidere—for a time at Woodsstock, and earlier at Rockton, where she was laid to rest beside her venerable father.

At the Foreman meeting, December, 1818, a very important movement was made, and, as now, not only talked up but actually planned and worked on by the very best members of the little homeless church. Rev. Lawrence told us that not less than the building of a house of worship. * * * Among those who organized the movement were the pastor's wife, Mrs. Mable Whitman, Mrs. Charles Whitman, a d. Mrs. Deacon Ira Haskins, * * * who raised a collection for a subscription paper, which they induced the ladies should first sign, which they did, and furnished most of the money to purchase the nails, glass, etc. * * * One brother subscribed the frame, another the oak lumber, others paid literally in work, and the foundation was laid the following week. Each one of his or her penny did what he could. The amount thought necessary was then and there secured. The location of this, the first house of worship built in Belvidere, and there was none west of us, was on the south-east corner of Van Buren and Harburt Ave., now occupied by the brick residence of Mrs. E. H. Reynolds. In less than two months from the date of first subscription, February, 1829, the church building was completed for occupancy. Its dedication was one of a trio of notable similar events in the young village, bringing guests from Chicago and elsewhere. The others being the opening of the Big Thunder hotel, in 1838, and the American House in 1842.

Rev. Lawrence records, "Bro. Isaac Taylor Hinion, pastor of the first, and then only Baptist church in Chicago, presided the sermon. Meetings were continued several days and nights, and a goodly number were added to the church by baptism."

The mention of Rev. Dr. King must now suffice, though a more extended and better tribute should be given to one to whom we, as a church, owe so much. Our Illinois Comic History, 1877, justly devotes space to his memory, we quote but in part. "He planned and lived to do it, and he died for it. He was a man of extraordinary energy, died at Des Moines, Iowa, in 1877, at the age of 60. He was a native of New York, and was a member of the New York State Legislature. He was a man of great energy, and was a man of great energy."

Dea. H. L. Crosby.

LUTHER W. LAWRENCE

The next to come, and surely his peer in ability, zeal and long self-sacrificing service, was Luther W. Lawrence; others had known him much longer than Dr. Reed, but he had learned of his labors here, and personally enjoyed his friendship and comradships for two years when he records: "It would be difficult for any one to estimate the value of the work of this man of God. He came here a licensed preacher. He was



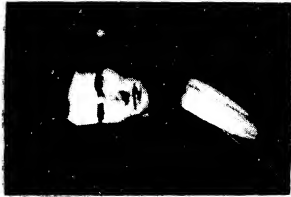
REV. L. W. LAWRENCE



REV. JOHN S. KING, M. D.

Rev. Lawrence, or the Elder, as he was generally called, tells us now. "My first meeting with the infant church took place on the first Sabbath in October 1826. The church had previously to this, called to the pastorate, Rev. Seth S. Whitman, who had accepted, and was expected on that day. He failed to arrive and I was invited to preach. The place of meeting was one of the rooms of the log cabin, afterward occupied by Western Reunion Luck. Two cabins were erected near each other, and the roof of stakes extended over the whole. I had for an audience a majority of the people of what was soon after known as Boone county—Baptists, Presbyterians, Methodists and others. We had no choir. All sang 'with spirit and the understanding, also. The following Sabbath the pastor-elect having arrived, the room, 1831, was crammed with the settlers. The fire church kept on her way, the pastor gathering his salary from the clumps of timber with his rifle, what little additional salary he received was paid in work on his claim."

In the fall of 1827 having settled on the farm at Lawrensville where he continued to live for seven or eight years, the Elder records that he had many friends, including his wife, his father, John Lawrence, and wife, and by letter with the church, and the following year, Bro. Whitman had the privilege of treating the plaid wages of the Kishwaukee, the first Baptist service, the Fox river and the Pacific ocean;—that Father Hayden, wife and daughter brought their letters and united with us, coming with ox team and wagon sixteen miles. They wanted a church home and a place to live, and in the spring of



SETH S. WHITMAN.

ordained here July 11, 1829. From this church he went out to do the Lord's work. * * But it has also been as an adviser, and as a private member of this church that much of his work had been done. Many times has he been foremost in doing just the need-of work. The records necessarily an incomplete picture of the church life show that much was done by Elder Lawrence. Now (1886) he is laid aside, and though not permitted to be with us, his thoughts and his prayers are still given in behalf of the church. Living on this pioneer farm, three miles east of town, he ever responded to a short notice call to supply the home pulpit when others failed us, and at all times bore his share of the financial burdens of each year. From 1856 to 1887 he served as pastor or as supply at Coral, Rockton, Cherry Valley, Spring and Huntley; and our sister church at Moreau, N. Y. In 1887, he gave up his ministry of sixty-five years of untiring life, but left like our own history of sixty-five years of untiring life, full like our own history of early heroic ruggedness of his early and his rugged service in McHenry county, stating, "I am here, and I am glad to become our pastor, but declined, yet served as with very little remuneration until we called a pastor."

Dea. Jacob T. Saxton, of Cherry Valley, often bore thankful testimony of the great and timely help the Elder gave them, little Baptist band when by pulpit supply and counsel he encouraged them to maintain their organization. Bro. Seymour Fuller was also a supporter of the Valley church. We have out little space, nor is this the place



REV. S. A. ESTER.

Of the two worthy shepherds, King and Lawrence, who folded the first Baptist flock, the latter came, and for a time, labored as an ordained worker, but like his New Testament models who scattered abroad everywhere, when presiding the Word, so like Silwell, Southwick, Fowler, Cobb, the Scobegins and others, came as leaders, first bringing the Gospel of the Son of God, but the new church and growing numbers, and the new and more advanced ideas of the coming of Rev. Prof. Seth S. Whitman, graduate of the theological seminary in the Hamilton, N. Y., now "evangelical, theological seminary," was not providential that his two enterprising brothers, Charles and Hiram, preceded him to the new western home? Their settlement here secured to the infant church and county seat, a devout and gifted man, in his early prime, peculiarly fitted by his varied talents, by the exercise of which he was enabled to efficiently discharge the duties of preacher, and pastor, of teacher, and as our first Circuit Clerk and Recorder also as the first Post Master of New York, his appointment being made when the state road and stage route were established between Chicago and Galena, this being the first Post Office opened between those two rival frontier towns. Dr. Whitney has recorded, "Dec. 30, 1836, - S. S. Whitman appointed postmaster; he held the office about six years, when, without a hearing, he was accused, tried, and convicted of being an honest, upright, and faithful public servant, and a whig, when left his head."

Rev. P. Spencer Whitman, a third brother, also from Hamilton



REV. CHAS. H. ROE.

Seminary, was at several times a resident here; he and his wife conducted a private classical and musical school, and he occasionally preached for us in the early sixties. They removed to Iowa, and the Osage, Iowa, Baptist Seminary, where Mr. Whitman and his talented wife were teachers, acknowledge their grateful obligations to them as such, and also for their liberal financial help. They returned to their Georgia home some years after the war, where both died.

The pastorate of Rev. Whitman closed with the fall of 1846. He removed to Madison, Wisconsin, was pastor there, died in 1852; was buried here on family lot, near main entrance to the cemetery and directly adjoining the lot where in 1819, the Presbyterians had laid to rest their first pastor. Rev. Royal Nathaniel Wright, who had faithfully served their young but vigorous church for over eight years. The family of Rev. Whitman, remained at Beaverdore for a time, Mrs. Whitman removed to Leavenworth, Kan., where, at the home of her daughter, Mrs. Julia M. Scott, she died and was buried here, many of the older residents of Beaverdore still living at the time. Mrs. Scott and her family, the God-fearing and talented Whitman quartette, brothers, Charles, Hiram,

Rev. Prof. Seth S. and P. Shuman, not forgetting their aged and venerated father, Dr. Jacob Whitman, were a valuable acquisition to a new settlement and society that their work was well done. Their worthy descendants have, in later years, ever well sustained the honored name.

THE SECOND HOUSE OF WORSHIP

The second house of worship was built during the tenure of Rev. Whitman, — not Dr. Roe as Rev. Walker records in his Year Book. — He evidently copied from the Boone County history. Those on the ground before Dr. Roe's coming will confirm Rev. Lawrence's statement. In the winter of 1842 the church enjoyed a glorious revival which rendered their house of worship too strait, but the times were hard, the price of produce very low, the people were poor, the work was delayed until 1844. The lots generously donated by Pastor Whitman and wife to the church, upon which our second house of worship was erected in 1844, and again our third, the present edifice, in 1848, included one-half of the ground from East street, now Hurllut avenue, to Mechanic street, now Lincoln avenue, save one lot between the ground donated to the Baptists and the owner upon which the Presbyterians had the previous year, 1842, erected their first neat, and then commodious building; but this was destined to give place to their spacious and modern church edifice. The lot between the two churches contained a small dwelling which had long been in ill repair and so left unoccupied, an "eyesore" and yet could not be removed unless the lot was bought. The owner declined to sell for some years, but finally the trustees of the two societies got his consent to sell though at a full price. Subscriptions were made, the lot was bought, and the obstacle was removed, and an agreement was signed by the trustees that the lot and all space between the two church buildings should not be built upon, but should be thrown open and used only for a Park. While this was regarded as a marked improvement, and as an additional bond of cordial Christian fellowship, unbroken from the earliest days, why should we be content to leave the ground without further improvement? It would be indeed, a "Garden Park" could we ground in keeping with our city's improvements. The church building, the first built in Beaverdore, was sold to Alex. Noels for a school house and was moved to the lot directly opposite, was rented, and later, bought by the Universalist society, and used by them for a church, and also rented as a school room, until the present Universalist church building was erected upon it. It was sold and moved to State street, and later moved by Ira D. Hill to West Hurllut avenue where it yet stands, a near resemblance as shown. Our pastor's "snap shot" secured the picture.

Elder Lawrence has told us that "one brother subscribed the frame." It has proven that he, and others, our worthy fathers, builded better than they knew.

From autumn, 1846, about a year and a half passed before the calling of our second pastor, the pulpit was supplied at times by Rev. Dr. King, but for a year by Rev. Salmon Morrow, also from Western New



REV. H. J. EDDY.

York, then with his family, a resident here, and by a few earlier members yet remembered as a close friend and co-laborer with Rev. Lawrence, in Bureau and Jo Davies counties, Illinois, in Iowa, Wisconsin and Missouri, he did much good work for the pioneer churches. He died at Pierce City, Mo.



REV. N. W. MINER



Resumé of Succeeding Pastors

REV. S. A. ESTEE

Rev. S. A. Estee, also a native of New York state, became pastor May, 1848. Rev. Reed states, "The winter following witnessed a gracious outpouring of God's Holy Spirit, and the conversions of many to Christ, so that at the association in June, 1849, they reported one hundred and four baptisms, and six later. This is the largest number baptized in any year of the church's history." Pastor Estee resigned in 1851—died at Aurora, 1872.

REV. CHARLES HILL ROE

Seven weeks passed when Rev. Charles Hill Roe, of Birmingham, England, with his family, consisting of his wife, six daughters and four sons, arrived on our third pastor. This was a year and more before we heard the welcome whistle of old "Pioneer," the engine first to go west of Chicago, and fully guarded as a prized relic by the great Chicago & North Western Co., forty-five years later, at the 1893 Columbian Exposition. This explains the necessity of meeting the family with a carriage and wagons, not automobiles, as three of our trusty brothers did at Waukegan; they had crossed the Lake to Milwaukee, and then down to Waukegan; but as Mrs. Shannon tells lest of the coming in her Memoirs of her father, "A Minister's Life," we quote, "When we moved to Belvidere, three of the brethren, David Stockwell, Elias Mable and old father Toboggan, met us at Waukegan on the Lake, and took us and our goods across the country to Belvidere. That church had been recommended to my father by Dr. Benjamin Hill, Secretary of the Home Missionary society, as the largest in the state, not excluding Chicago, and had a good reputation. Pastor and church were mutually pleased, which ripened into affection, strengthened with each succeeding year. We found ourselves in the midst of kind Christian people * * * while tolerating our lack of practical Yankee smartness, yet appreciated their plainness and the wife, as spiritual leaders, and were thankful for all that was good and helpful in the family." Of the pastorate at Belvidere Mrs. Shannon writes, "Belvidere, Ill., states, 'Dr. H. C. Mable, grew up from childhood to young manhood under the pastorate of Dr. Roe; perhaps none were more profoundly impressed by that ministry. * * * He was, in a peculiar sense, his father's son, but as Dr. Mable himself contributed much of interest to his religion to Dr. Roe, and himself, we quote his own words, with as few more as our space will permit: "The settlers in towns then springing up in Northern Illinois



REV. A. C. KEENE

the heart. We cannot copy them as we would like. He was laid tenderly to rest beside his wife, his eldest son, William, and two daughters, Mary and Katie, the wife of Rev. J. S. Mable, who had preceded him to the heavenly home.

Lieut. Roe's reference to his mother must not be omitted: "After leaving the chaplaincy my father took Mama and visited England where he made a number of speeches in different parts of the Kingdom, enlightening the people on the true issues of the war. * * * Spraying in the town hall at our old home, Birmingham, to 5000 persons. * * * To render English public sentiment favorable to the North. * * * The journey to England proved too much for our dear mother's declining strength, and she survived her return only a little over a year. Our clerk's letter of June, 1865, states: 'Death has been greeted in triumph from among us, claiming the venerable and beloved mother of our pastor. * * * In her death we have lost a Mother in Israel.' The family were all present save Mrs. Deegler, who was in India, and Robert, then a Captain serving his country on the frontier."

The transfer of the educational work in which Dr. Roe had been engaged, to the newly organized Freedmen's Bureau with Gen. O. O. Howard, Commissioner, at Washington, D. C., and his appointment as State Superintendent released him at the South and he enjoyed a well-earned rest. Lieut. Roe tells us he "returned to England for a year during which time he married Emma Wright, of Birmingham, a lady



REV. EMERY CURTIS

whose talents and lovely Christian graces won all hearts, and in whose congenial companionship he enjoyed much happiness during the few concluding years allotted to him. A short pastorate at Vaukesh, Wisconsin, and two years services of both Dr. and Mrs. Roe, given to the University of Chicago, and they returned to Belvidere. Their residencies were mutually enjoyed by them and by the church, but for a short time only. Dr. May, however, had as how gently and quietly the release came: "He was not for God's work. Our Ladies' Missionary Society gives deserved recognition to Mrs. Roe's services as their president, but she was spared to us less than two years more when Dr. Burroughs was again called and preached her funeral sermon. He also wrote: 'Her death is the final breaking of the bond which for twenty-five years has bound the family of Dr. Roe with extraordinary intimacy to the community and church in Belvidere, and on that account is to them an event of special sadness.'"

REV. HERMAN J. EDDY, D. D.

May 1, 1865, Rev. Herman J. Eddy, D. D., accepted our call to become pastor coming from Bloomington. He had seen two years faithful service as chaplain in the Western army, after the fall of Vicksburg, had resigned and resumed his studies, but as stated, began active service with us just at the close of the civil war. Dr. Eddy, as we will tell the main events of the four and one-half years of his association with us, closing October, 1869. He went to the First church, Syracuse, N. Y., then to New York City, where he died. "It was soon after Dr. Eddy's settlement here that the question of division came prominently before the church, with a view to establishing a second Baptist church on the south side of the river. Several ministerial brethren were invited to come and counsel with the church, after which a committee was appointed, who reported that they felt it best to yield to certain of the members who wished to establish a second church on the south side. The report was adopted, and 65 members were dismissed to form the South Baptist Church of Belvidere. This, of course, lowered the strength and membership considerably. But there is one noticeable feature in Dr. Eddy's pastorate. There were constant additions by baptism every year. In '65-'66, 31 were baptized; in '66-'67, 18 were baptized; in '67-'68, 29 baptisms, and again in '68-'69, there were 29 baptized, making a total of 107 baptisms during the four years and five months of his pastorate."

DEDICATORY EXERCISES

The dedication of our present imposing church edifice took place November 12, 1868, the dedicatory sermon being preached by Rev. J. M. Gregory, of Champaign. Elder Lawrence, financially and otherwise, ever bearing his full share of the load, yet in his historical address at the dedication, stated, "I doubt whether the sacrifices we shall be called to make to clear this house from debt will compare at all with the early effort to erect our first small church in 1835."

First Baptist church of Rockford, from plans by the best architect of Chicago, W. W. Bevington. Our Rockford brethren choosing the red brick, and our committee the cream of Milwaukee, make

One sad occurrence caused a dark shadow over the "bright" prospects and hopeful outlook as the new and beautiful church home neared completion. The contractor was Mr. Elgin Morris, a member with us, formerly from Marquette where he had but recently returned, after an honorable service in the 54th Illinois Infantry, had been awarded our country, had carefully and honestly carried it out until he could see it anticipate his "well-desired" completion. When at work at a high point within the nearly finished tower, he fell to the ground floor, and thus was crushed out the life of a skilled and trusted brother, a Christian soldier. He left no family and the work was not seriously disarranged or delayed. As former mention of him has not been made by others it seemed but just that he should be remembered. In this connection further mention of the old brick church, as also the place of meeting for preaching and Sunday school services during the time of building must not be omitted. It was in the spring of 1867 that the brick building, built at a cost of \$2,000 in 1844, after these years of occupancy, whose walls had resounded to the voices of many of our most eminent, devout and honored preachers and denominational leaders, was razed to give place to the new.

OUR SECOND CHURCH BUILDING

Much to our regret now, "snap shots" were not then obtainable, and not so much as a pencil sketch was taken to preserve to us its style and general appearance. In size and material used it was not unlike the A. E. church, which was built in 1850, only six years later, yet in good preservation and used by our German brethren, on the corner of Main and Madison streets. The windows, however, were square at the top, but the most noticeable difference was that the Baptist church had no steeple, but an enclosed belfry, for our bell was placed there about fifteen years before. The interior was painted white, though, in part, grained, the two long box sives at either front corner made necessary the long, oft smoky or dripping pipes, extending the length of the room to the chimneys. A gallery, generally used by the choir, extended over the front vestibule. The walls were originally white. The pews were cushioned provided the pew holders desired to furnish them. The aisles were plainly carpeted. Doors to each pew, which the usher was expected to open and close. The entrance to the basement was on the south side, and the two rooms were provided only with plain benches but were comfortable for evening meetings and before our church house was completed the Baptist basement was used for several terms of school. Wood only was used for fuel and hard oil, before kerosene, for our lamps. Platform and steps in front full width of building. Home-made brick and heavier stone were used in its construction.

LAYING THE CORNER STONE

Referring to the present imposing edifice, The date "1867" over the tower door records the date of the laying of the corner stone



REV. JESSE CONKER.

REV. H. C. MABIE.

Dr. Gregory was then, and for some years, President of the State University, and was known as one of the ablest preachers and teachers. His text was "The Church of the Living God, the Pillar and Ground of the Truth." Rev. D. E. Halleman, pastor at Marquette, giving his genial and earnest help in securing of money and subscriptions that enabled our building committee to announce that after the remaining indebtedness was safely provided for. This was indeed a bright day in our history. The able sermon, the address of Rev. Lawrence, from which we have so freely drawn, the music furnished by our devoted and efficient choir, the organ being played by Mr. C. E. Kelsey, all contributed to render the occasion one of thanksgiving and was cordially participated in by our young South church, as also by the several churches of other denominations, all, like our own, endeavoring to hold up and rally around the banner of Emanuel. While we cannot name individual contributors, or those whose first and repeated subscriptions were large and most generous, yet it is but just to record that the efficient building committee of which Josiah S. Wheeler, now of Mason City, Iowa, was chairman, discharged their responsible and long-continued duties so satisfactorily as to merit and, by resolution, to receive the hearty thanks of the church. Our able and zealous corps of trustees, L. E. Wheeler, Amos Wilson, J. E. Mudge, Montgomery Smith, the Trustees, the ladies, Roger Ames, Gen. Furber gave liberally of time and money. In passing we may mention that this building was received from the State in 1861, so far as exterior at least, as the State



REV. R. S. WALKER

the following Sabbath he administered the Lord's Supper. From Colorado Springs he soon wrote us, "I will look to the hills from whence cometh my help." At that place, and at other points in Colorado he was soon at work while regaining his health for return to Illinois, and then accepted a pastorate at Mt. Carroll, then at Joliet, at Heaven Dam, Wis., then to Coldwater, Michigan, later at the South for short periods, at Iowa City, Iowa, ever at work, and now planting a church at St. Anthony, Idaho, but a "Sabbath day's journey" from the great National Pastors' Association.

It was full forty-five years ago that Dr. Roe called to his aid, during revival meetings, Rev. H. G. Weston, then pastor at Peoria, who had already done much pioneer work in this section of our state, and was a strong and attractive preacher at the time of his evangelistic work with us, thus having a warm affection for pastor and people. In the earlier days, but New York City called him to a pastorate, which he held several years. In 1873 he had been for some years, as he still remains, the honored president of Crozer Theological Seminary. It was then but natural that our church, clerk and senior deacon should write to him, asking if he could endorse Bro. Phillips. His reply, now before us, reads: "Mr. Phillips has been a sub-officer here three to four years. (An all speak of his character in the highest terms. He is social, discreet, earnest, will make an excellent pastor. I know of no drawback in disposition of ability." The church wanted no letter endorsement. That the subsequent years of helpful service at various times to our church, to other churches of Belvidere, as elsewhere, has proven that the now venerable, octogenarian, president's estimate of

his young student's worth was largely correct, those best knowing him will testify.

REV. WILLARD A. WELSHER

June 1, 1871, Rev. Willard A. Welsher came as pastor, a native of New York State, a graduate of Rochester University, 1862. Held pastorates in Ohio and Illinois, coming to us from Cedar Rapids, where he was 27 years of age, with superior ability as a preacher, holding large congregations. After nearly five years with us he resigned, going to Mt. Pleasant, Iowa, and then to Kansas. It was during his pastorate, July, 1876, that we observed our fortieth anniversary.

FORTIETH ANNIVERSARY

A large wall decoration, "In years I have led you," on either end of which were dates, 1826-1876, "Ephraim," and other sentiments awakened our gratitude for the past and reminded us we were still dependent on the same divine guidance. The services of our choir on this occasion helped materially to make this anniversary long to be remembered, and we must not omit mention of the remarks of Gen. S. A. Hurlbut, who spoke most earnestly and feelingly of the worth and the great influence for good which this church and other sister churches of Belvidere, had exerted on the town and community during the thirty years he had worshiped with us, expressing a kind but decided protest to the current and wide-spread utterances of Robert G. Ingersoll who should, he declared, use his heaven-given talents to better purpose than to vainly strive to destroy the precious Bible. He had met him on the battle ground of Sluich, in the State Legislature, in the Halls of Congress, and admiring his rare gifts, hoped he might yet hear him renounce his infidelity.

There sat a member with us the General was rarely absent from Sunday morning services, and in 1871, whose membership had dated from earlier days were especially missed from our church and social circles.

REV. A. C. KEENE

May, 1879, Rev. A. C. Keene, from Kewanee, accepted the pastorate. Those then active in church work will ever remember him as a zealous and faithful pastor, a good preacher, a genial and true servant of God, but hardly two years with us, yet good work was done, good seed sown. "One sowed and another reaped." For some years he was pastor at Watertown, S. D. Though for a time laid aside by partial blindness and other ailments, yet he was resolutely and devotedly done much good work with the churches of South Dakota near Watertown which is still his home. Mr. Keene is an efficient church worker in South Dakota.

REV. CHARLES T. ROE

Rev. Charles T. Roe was now for some months as at previous times our very acceptable help in support for he had been long with us and oft a leader in our prayer and other services, and Sunday school work,



REV. C. H. WHEELER

but as his residence was then at Rockton others supplied at times, as recorded. His license to preach was from this church, but in January, 1860 he was ordained at Rockton, the occasion bringing a large delegation from churches in the Rock River association. The ordination sermon by his father, Dr. Roe, "Text 1 Chron. 29:9; 'Thou, my son, know thou the God of thy father, etc.', was a rare, characteristic and tender address to the worthy son, and to the numerous ministers present, as "Ministerial Fidelity" was his theme. It was enjoyed by all, though our ride of 20 miles home on a bitter cold night, with drifting snow, was not enjoyed, as we yet remember it. Rev. Roe held several pastorates, later resided in Chicago where he died. His burial was at Rockton where he was a former pastor, and the home of Mrs. Roe, where, as here, he was greatly respected and loved. His son, Charles M. Roe, long manager of the Baptist Publication Society at Chicago, has recently been transferred and promoted to the parent office at Philadelphia.

REV. EMERY CURTIS

Rev. Emery Curtis, who from personal acquaintance, and known reputation as a worthy pastor and preacher in the east, was settled Sept., 1881, as pastor when he proved in these relations all that was expected of him, but the work was too great for his years and failing health, and but seven months elapsed and with much regret his resignation was accepted. Five young people were baptised by him the last service he was with us. He returned to Orono, Michigan, and died in 1884.

REV. JESSE COKER

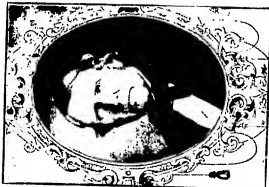
Two months only passed and again we welcomed a pastor, younger, stronger, and earnest! Rev. Jesse Coker, from Massachusetts, but long from London, England, came as a student he was under the direct instruction of Rev. Charles H. Shoup, who was baptised by baptism during the nearly two years he remained as pastor. Later he was at Buda, Illinois.

Removal from the old home and residence in a western state for the period fully covering the pastorates of both Dr. Mable and Dr. Reed seemed quite sufficient reason that some one other than the gleaner, and then present, or at least, more competent, should record that eventful time, but when asked, "All began to make excuse, and while still asking, 'Who shall I look and saw that 'the stone was rolled away.' " for had not Dr. Reed, in his historical address so well and appreciably told us of Dr. Mable's work, and then but brought up the record from the time he assumed the pastorate to the date of his address, 1886? Assured that his account of that eventful period of our church work will be best appreciated by all, we quote nearly entire:

REV. H. C. MABLE, D. D.

"At the covenant meeting in May, Rev. L. W. Lawrence proposed to the church the idea of calling Rev. Henry C. Mable, D. D., of Indianapolis, Ind., to the pastorate. The suggestion met a hearty approval, and in a vote to that effect was unanimously carried. Dr. Mable accepted the call, and began his work June 1, 1884, preaching only once a Sabbath for several months. * * * Many in the church were led to a re consecration of life and service to the Lord and His church. They began to 'speak often one to another,' and as in olden time it was said, 'the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.' * * * Then it was that the pastor, calling to his help the Rev. Lewis Raymond, of Chicago, began together with him, to tell to the people the wonderful story of Jesus. Men were 'pricked in their hearts,' and began to ask what they must do to be saved; and again came the sweet, though simple message, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' And men and women began to 'achieve,' and men they also began to 'rejoice in the Saviour's love.' * * *

Extra meetings began about the first of April, 1885. Neighbors were also held in the country because the pastor said, 'If these we hope cannot or will not come to the church or prayer meeting, we must go to them.' And so, all through the summer and fall the meetings were held both at the church, and in the sitting rooms, dining rooms, and kitchen in the country. * * * The novel spectacle was presented of a great revival in progress in the summer time. Before the meeting of the Association, 47 had been baptized, and still the work went on. Through the hot months souls were coming to Jesus. In June, at the Associational meeting, four were baptized. In July, eight were baptized; in September seven more, and in October two more. It was at this time that Dr. Mable closed his labors here, to visit his pastoral



REV. NATHANIEL CROSBY

Word. His work in the church of a religious and social nature was most faithfully performed and outside of the church he won the respect and confidence of all. As the pastor's wife, Mrs. Irving, was an efficient helper in the various branches of Christian work, as were also the other members of his family. He was pastor in Illinois then at Appleton, Wis., where he died.

REV. ROMANZO WALKER

Rev. Romanzo Walker became pastor June, 1892. He was a student of Chicago University, coming direct to us. He was ordained here soon after, the occasion being one of much interest. Several young people were baptized at the altar and service by the new pastor. All served to knit together pastor and people. Young, zealous, ambitious, and spiritual he soon found his way into the hearts of young and old alike. A good and earnest preacher, and leader in B. Y. P. U., missionary and Sunday school work. Mrs. Walker was a woman of exceptionally fine mind, very religious and particularly useful in seasons of affliction and in the visitation of the sick and needy. Pastor Walker's "year book" from which we have quoted and found useful shows that the several departments of our church work were well organized, and adopting his motto "Our church for Christ," much good was accomplished during his pastorate, which closed in July, 1896. Rev. Walker was pastor at Wauwatosa, Wisconsin where his labors were abundantly blessed.



REV. ELIAS CONGDON

REV. JULIEN AVERY HERRICK

On the Sabbath preceding Thanksgiving, 1896, Rev. Julien Herrick came as a supply. The church was well pleased as also, at the second coming, and early in December the church, by unanimous action extended a call to him, which was accepted, and he began his work as pastor in January, 1897. At the time of his call, he was pastor of the Baptist church at Walnut, Illinois, having been called to that field from the University of Chicago.

A deep appreciation of the work of Rev. Herrick during his pastorate still exists in the minds of all who were connected with the church at that time. A fine scholar, an able preacher, a man sympathetic in his ministrations, and vitally interested in and connected with all that concerned the welfare of both church and community these were prominent characteristics that won for him a very warm place in the hearts of all the church members and of the people of Belvidere. In all domestic and particular mention may be made of the growth of the young people both in numbers and interest. The pastor, together with his wife, thoroughly understood the needs and the importance of this department of the church's activities, and through the united efforts of both pastor and people the social and spiritual status of the younger members of the church was greatly advanced.

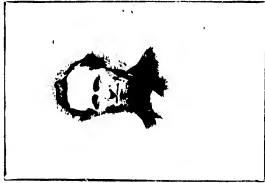
With reluctance the members of the church heard of his resignation, October, 1899, for he was not only a pastor of the church, but a collector, but individually, and in his departure every one felt a personal loss. Considering, however, that his plan was to again enter Chicago University to complete work there, the church accepted the resignation wishing Rev. and Mrs. Herrick years of blessing in the work of the Master. A year was spent in the University of Chicago at the completion of which period of time Rev. Herrick received his doctor's degree from that institution, and immediately accepted a call to the First Baptist church at Ilay City, Michigan, where his work has been as greatly blessed as it was while he was in our midst.

REV. CHARLES H. WHEELER

Rev. Charles H. Wheeler came to us from Indiana, though he had previously held a pastorate in Cincinnati, O. He became pastor of our church, January 1, 1900. He was a gifted preacher, and a faithful and able pastor in time of sickness and affliction. An enthusiastic worker along missionary lines. During his stay among us our numbers were increased, by baptism, 51, by letter, 9, by experience, 1. Death removed from us 5. Letters were arranged to 21. His pastorate closed April 1, 1902, and he removed from us to Iowa City, Iowa, but returned to New England.

REV. FREDERICK W. BATESON

Our present pastor, Rev. Frederick W. Bateson, was born near Chester, England, but came to America in boyhood. He graduated from Des Moines College, receiving his A. B. in 1885, and his A. M. in 1888. He is also a graduate of the Divinity school of the University



DEA. JOHN B. TINKER

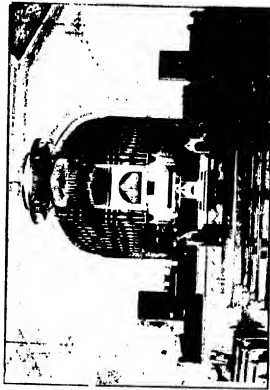


DEA. HENRY L. CHOSHY

of Chicago, there receiving his B. D. January, 1898. On the latter date he entered upon his first pastorate at Deacons, Iowa. There he was married to Miss Ada Mellor, who had graduated from the Training school in Chicago, and had followed her graduation with a year's missionary work in Alaska. After a prosperous pastorate of nearly five years, during which time the house of worship was remodeled and enlarged, the membership increased and general progress made, he resigned, in June, 1902, to receive the unanimous call extended to him by the First Baptist church, Belvidere, and began his labors among us, July 2, 1902. His pastorate has proved one of great helpfulness to all. It may be truly said his is, indeed, a life surrendered unto God for the sake of man. He is ever ready with sympathy and words of comfort to the sick and poor; and uniting in deeds of love and kindness to those in need. The Word and the Sacrament are faithfully presented from week to week as messages for good to each life church, and the aging, inspiring and uplifting to higher and nobler living. The number of additions thus far have been by baptism, 100; by letter, 20; by experience, 2. Death has removed from our midst, 17; letters have been granted to 28, and 12 have been erased from our church membership. A new pipe organ was installed Nov. 12, 1903. While not so planned, it proved to be the 35th anniversary of the dedication of our church edifice. All this was brought about largely through the untiring efforts of our pastor's wife, who has been, indeed, a helpmeet and blessing in all branches of church work. Our audience room, class rooms and prayer meeting room have all been redecorated. We feel thankful for so great a degree of prosperity as God's stewards,

and yet we long to reach higher and grasp the standard of Christian living so sweetly, forcibly, and attractively held up to us constantly by the lives and teachings of such a pastor and his wife. May they be long spared to us and the work.

The cornerstone of the Y. M. C. A. building was laid soon after the coming of our new pastor. That occasion of gratitude, of cheer and hope for our men and boys, drew together a large assembly of our citizens, who highly appreciated by their close attention, the concise, able and appropriate address of Rev. Bateson, who has since given his constant and cordial help to that branch of religious work.



PIPE ORGAN—INSTALLED NOVEMBER 12, 1903

Pastors and Stationers

Pastors	Date of Settlement	Period of Service Yrs. Mo.	No. Baptisms
1--Prof. S. S. Whitman	Oct., 1826	3--0	72
2--Rev. S. A. Estee	May, 1848	2--9	110
3--Rev. C. H. Roe	Sept., 1851	12--11	267
4--Rev. H. J. Eddy	May, 1863	4--5	107
5--Rev. W. Miner	Dec., 1869	2--10	40
6--Rev. J. P. Phillips	Aug., 1873	0--4 1/2	0
7--Rev. W. A. Webster	June, 1874	4--10	45
8--Rev. A. C. Keene	May, 1876	1--5	1
9--Rev. Emory Curtis	Sept., 1881	0--7	5
10--Rev. Jesse Coker	June, 1882	1--9	11
11--Rev. H. C. Mable	June, 1884	1--4	68
12--Rev. H. W. Reed	Dec., 1885	4--8	46
13--Rev. I. J. Irving	May, 1891	1--1	0
14--Rev. R. S. Walker	June, 1892	4--1	58
15--Rev. J. A. Herrick	Jan., 1897	2--9	42
16--Rev. C. H. Wheeler	Jan., 1900	2--3	31
17--Rev. F. W. Bateson	July, 1902	--	100

18--Rev. W. H. Johnson

19--Rev. Martin Bryant

20--Rev. Frank Smith



DEA. JOHN SAXTON

Membership by Decades Since Organization.

1826--1846--1856--1866--1876--1886--1896--1906
16--217--370--310--219--280--223--400

The longest pastorate was that of Dr. Roe, almost thirteen years. The shortest was that of Mr. Phillips, being only four months. The average length of the pastorates has thus far been three and one-half years, plus.

The names of the Deacons are, Timothy Caswell, Jacob Whitman, Ira Haskins, Nathaniel Crosby, Asa Saxton, Sr., Elias Congdon, Jacob Mable, Sr., John B. Tinker, H. L. Crosby, John Saxton, S. M. Evans, J. H. Patterson, Wm. Tobey, A. B. Keeler, Daniel Mable, Warren Keeler, G. E. Young, Wm. Keeler, L. C. Willard, Wm. Sewell, George Sterling, Samuel Hicks, Emory S. Keeler, John Rogers.

Sacred things have been few in number. Their names are, Melvin Schenck, F. W. Crosby, Samuel Bennett, D. E. Ellis, S. W. Bristol, Wm. Roe, John Saxton, Henry Keeler, and Frank Sewell since 1892.

The church has erected a license to preach the gospel to brethren several times, being S. Keeler and Frank Sewell since 1892.

Chas. T. Roe, John Haskins, H. C. Mable, and has ordained to the work of the ministry, Wm. Lawrence, Lyman King, J. P. Phillips and R. S. Walker.

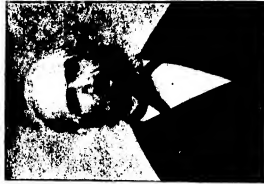
Rev. Henry B. Waterman, D. D., was also a Belvidere boy, an early convert from our Sunday school, and willing to help as a member of the church, his parents uniting by letter in 1846, both being deceased, were in the earlier years, substantial supporters in church work.



DEA. SAMUEL M. EVANS



DEA. JAMES H. PATTERSON



DEA. WILLIAM TOHYNE

Rev. Waterman attended Eastern schools, then the Chicago University and Seminary. He held pastorates in Illinois and Iowa, lectured and preached for us on several occasions, and later was pastor at Oak Park, Ill., where he died, though his grave is with us. He served in the same princely fashion as Dea. James H. Tohyne, near the close of the civil war. By the gift of a small building and other substantial help from Mr. Waterman, he added who, in 1871, reorganized the Belvidere Library Society were much encouraged to preserve and enlarge the then prison, though encroachments collect. It was soon to prove the nucleus of a fine library, now so highly appreciated, but to have a more solid influence for good when enlarged accommodations are provided by the renewal of the Post Office to the new Federal building which is now under way.

Rev. Clarence N. Patterson, son of Dea. J. H. Patterson, was with Abbie and Waterman, a constant member of our Sunday school and church until taking his letter with his parents to the South church, and later was a student of the Chicago University. He, too, has proven "a good minister of Jesus Christ," serving several churches in Illinois, and Wisconsin, but longer in So. Dakota.

The Choir

Probably in no department has the church been more fortunate than in its choir. A faithful and efficient company has ever sung the Grand Harmonies of the hymns calculated to inspire and edify. Yet has been the time given, and the talents exercised and service rendered beyond compare has been the self-denying labor constituting the church's ministry of music. It is an experience and a grace of an artist, that all vocal elements in the choir, all of more or less quality, have been supplied by those whose rewards were the satisfaction of service and the gratitude of a sympathetic people to whom they sang and richly minister. We think with a regard approaching reverence of those who in the past with fidelity for years rendered a similar service and whose highest satisfaction would be in the assurance that they have worthy successors in to-day's workers.

THE PRESENT CHOIR

Mrs. J. M. Hicks	- Soprano	Mr. J. M. Hicks	- Bass
Miss Gertrude Saxton	- Soprano	Mr. Jay Adams	- Tenor
Miss Sadie Winne	- Alto	Mr. Frank Sewell	- Tenor
Mrs. N. A. Wilson	- Alto	Miss Bessie Moss	- Alto
Mr. E. L. McDevitt	- Bass	Miss Alice Rogers	- Organist

FORMER LEADERS AND MEMBERS OF OUR CHOIR

Mrs. Matilda Whitman	Henry M. Sweet	Grace Crumb
Mrs. Alex Neely	Flavilla Jenner	Sadie Wheeler
Edward E. Moss	William C. Moss	Samuel J. Jones
Berjamin Sweet	Mrs. J. S. Wheeler	Thomas Martin
Sarah Sweet	Francis Murphy	Mary Sewell
Edward Moss	Grace E. Baker	Clara Sewell
Almira Congden	George Baker	Eldred Smith
Isabel Williams	Louise Towner	Oussie Bowley
Margaret Saxton	Mrs. Allen Smith	Mrs. H. L. Haywood
Milton Williams	Mrs. J. H. Gould	Mrs. Blanche Wilson
Eliza Warner	Mrs. M. D. Perkins	Bert Van Epps,
Ella Warner	John C. Saxton	

ORGANISTS

Della Cringle
Kate Ellis

Zora Graham
Lewis W. Lake

Bertha Loop
Florence Murphy

Present

Church Officers

FREDERICK W. HATESON Pastor
FRANK SEWELL Clerk
HUBERT H. BENDER Treasurer
MISS ALICE ROGERS Organist

DEACONS

G. F. WINNE Deacon
E. S. KEELER Deacon
JOHN ROGERS Deacon
L. C. WILLARD Deacon
G. W. STERLING Deacon
SAMUEL HICKS Deacon

TRUSTEES

J. M. HICKS Trustee
E. M. CALKINS Trustee
S. H. LUTIMAN Trustee
WM. VANDEWALKER Trustee
FRED TOHYNE Trustee
STUTTON SEWELL Trustee

USHERS

NELSON WILCOX Usher
E. M. CALKINS Usher
HOWARD SEXTON Usher
EARL CARVER Usher



DEA. AARON B. KEELER



DEA. DANIEL MABIE

Sunday School

At the 40th Anniversary Exercises Dr. Ellis, then Supt., read an excellent paper on our Sunday School from its organization; we can do no better than to embody it mainly in our present record. He mentions our Library. It was for years regarded as a profitable aid in retaining attendance and interest, and contained many valuable volumes that were eagerly read. Supt. Ellis for a long time regularly sustained a teachers' meeting for the study of the lesson, each Sunday an hour before the evening service.

The school was organized in 1829, under the pastor, S. S. Whitman. During the first six years, besides the pastor, F. W. Crosby, E. E. Moss, Dr. H. Crosby, and J. P. Nichols were superintendents. Dea. J. Saxton then held the office for some five years, Dea. H. L. Crosby for ten years during which time the school prospered. Dr. D. E. Ellis held the office for seven years; Dea. A. E. Keeler Chas Bennett, S. Sale, H. M. Sweet, B. W. Conn, each served in the office.



DEA. WARREN KEELER



DEA. WILLIAM KEELER

In the earlier years the adult members took but little interest comparatively, but they have grown up into it to a good degree, and several adult classes are constantly maintained. Quite large accessions to the church have come through the Sunday school, and some marked features have occurred, during our history, where whole classes were converted.

The teachers and officers have been of the earnest Christian type of character, and the school has always been spiritual and interesting. A marked difference is plainly observable in the families who have regarded the school and brought their children there, and those who have not. We regard the interest of the school as one with the church, and the pastor and church are mainly identified with the work at present.

We have averaged for 25 years about 120 scholars and 14 teachers. Our library averages about 250 volumes which we are accustomed to donate to needy schools and from time to time replace with new ones.

Supt. Keeler now records the Sunday School work to date. In 1871 Dea D. E. Ellis was retained and continued in the office of superintendent for ten years. He was followed by Deacon Wm. Keeler who served for ten years. E. M. Calkins one year, Wm. Sewell four years, E. S. Keeler eight years, Frank Sewell two years, E. S. Keeler one year, Wm. Robinson one year and E. S. Keeler, who will have been in office three years more at the close of 1906.

Statistics show that when the church membership was only 272 the average Sunday school attendance was fully equal to that of the



DEA. SAMUEL HICKS



DEA. LUTHER C. WILLARD

present time. To-day, with a church membership of 400 we should have an average attendance of at least 200 instead of 120. Can a definite reason be given why it is not so? Each year a good number have been added to the church from the Sunday school. Zealous, earnest and faithful officers and teachers have been at work during these years sowing the good seed which will doubtless yield fruit in time to come. We have the promise that our labors will not be unavailing.

The expenses of the Sunday School are met by the Sunday School offering, the Primary offering being reserved for missionary purposes.

Danls Keeler	-	-	-	Superintendent
Nelson Wilcox	-	-	-	Assistant Supt.
Jessie Gough	-	-	-	Secretary and Treasurer
Bessie Moss	-	-	-	Organist
Gerrude Saxton	-	-	-	Chorister

Teachers.

Dea. G. F. Winne, E. M. Calkins, Rev. F. W. Bateson, Mrs. L. E. Wheeler, Mrs. Geo. Pense, Mrs. John Goodwin, Mrs. Wm. Herbert, Mrs. L. C. Willard, Mrs. W. A. Ayers, Mrs. Frank Benson, Miss Alice Rogers, Miss Elgie Bridges, Miss Mollie Hicks.

Primary Department.

Superintendent - - - - - Mrs. I. A. Holcomb
 Assistants, Mrs. Clara Sewell, Mrs. George Hicks, Miss Ethel Vanderwalker and Miss Jessie Ber n.



DEA. WILLIAM SEWELL



DEA. GEO. W. STERLING

Young People's B. M.

Officers

President	Nelson Wilcox
Vice President	Ethel Vandewalker
Secretary	Jessie M. Benson
Treasurer	Adaline Benson
Pianist	Bessie Moss

Committees

Devotional.—Mrs. W. A. Ayers, Mrs. Frank Benson, Ethel Sewell.
 Social.—Gertrude Saxton, Mrs. Fred Boettcher, Elgie Bridges,
 Ida Van Epps, Earl Curver.
 Membership.—Mrs. H. Bender, Florence Van Epps, Anna Rundel.
 It was in July, 1891, during the pastorate of Rev. H. W. Reed that
 the regular B. Y. P. U. organization was formed. Mr. E. M. Calkins
 was chosen the first President; Mrs. E. S. Keeler, Vice President;



DEA. ENNIS S. KEELER



DEA. JOHN ROGERS

Marion A. Cook, Recording Secretary; Eldred Smith, Corresponding Secretary; Frank Sewell, Treasurer.

Beginning with an active membership of twenty-five, there has been a steady and healthful growth. The membership is divided into four sections, each having a leader appointed by the President. Ines of five cents per month from each member creates a small working fund. The Union has from time to time contributed to many worthy objects, Foreign, Home and State Mission work, aside from the needs of the local Church and Union.

For a number of years we joined with the other societies of the Rock River association in supporting a Japanese student, Takihashisan, who was preparing himself to be a missionary among his own people. Fifteen dollars a year was given to this.

Other years ten dollars was paid toward the support of S. R. Vinton, a missionary in Burma. When the church was wired for electric lights the young people gave thirty-three dollars toward this expense; also fourteen dollars for the stone step at the front entrance of the church, and twenty-five dollars for the side-walk. It was through the efforts of the B. Y. P. U. that the chairs were purchased for the prayer room. Fifteen dollars were given to the Carey Centenary Fund. We have one life member of State Missions. When the piano was purchased the Society gave twenty-five dollars, and seventy-five dollars for the pipe organ fund.

The Union has had one or more delegates at nearly all of the fifteen International B. Y. P. U. conventions. These delegates, on their return, have given helpful and inspiring reports of the sessions held. Four



DEA. GARRET F. WINKE

delegates attended the last (Omaha) convention.

The weekly meetings of the society are held on Sunday, one hour before the evening service. The first three meetings of the month are mainly devotional, while the last Sunday is devoted to missions, and a program concerning the Baptist Mission work at various stations is given.

The socials and entertainments frequently held have been well attended and aid in promoting a closer unity among the young people. Our church is rich in talent and the B. Y. P. U., through its varied activities, affords safe and efficient means for their development in Christian work. The past work of the Union proves that it has been, and can be a spiritual aid to the church, and should have the prayers and support of its members, to this end.



MRS. MATILDA WHITMAN
Wife of First Pastor.



MRS. F. W. BATESON
Wife of Present Pastor.

Junior B. U.

The Junior Union was organized for the purpose of giving the boys and girls of the church a definite course of study. The work is divided into three departments, namely, the Bible Readers Course, which constitutes the reading and memorizing of the Bible, the Sacred Literature Course, which takes up the study of the Bible as literature, and the Conquest Missionary Course, which pertains to the study of mission fields. The lessons are intended for boys and girls up to 17 years of age. The Junior Baptist Union was first organized in January, 1893, with Elgie Bridges as President. There was a membership of 40. Among those who served as presidents were Walton Wheeler, Bertha Gough, Blanche Cleveland Wilson, Mrs. L. A. Halcom, and Mrs. I. A. Halcom. The Junior work progressed and then for a time was discontinued. A reorganization was effected in October, 1902, with Mrs. F. W.

Bateson as superintendent and Hazel Willard as president. The next president was Harold Willard.

Among those who faithfully sustained the Junior work was Ina Smith whom we now hold in loving memory.

Last year there were 19 who took the examinations at the close of the year's study and received diplomas. There is an enrollment of 75. The fundamental and valuable relation of the Junior Union to other departments of church work cannot be over estimated. Here, as nowhere else, opportunity is given for the enriching and directing of character and developing in personal and practical forms suited to the experience of young, vigorous Christian life. The church, by its attention and hearty interest in this movement, shows great wisdom and acknowledges the worth of the movement. It develops teachers and molds pupils for the largest Christian service.

Superintendent	Mrs. F. W. Bateson
President	Harry Bowley
Vice President	Jessie Hanchett
Secretary	Hazel Willard
Treasurer	Harold Willard
Phaust	Ethel Sewell



MRS. HELEN ROE BEECHER
Our Second Missionary.



JOANNA MOORE
Our Home Missionary.

Missionary Societies

The Ladies' Foreign Missionary Society was first organized at the home of Mrs. J. R. Mudge in April, 1871. There were but few constituent members but they were at once affiliated with the Woman's Baptist Missionary Society of the West. Mrs. N. W. Miner was the first chosen President, and Mrs. H. H. Remington, secretary and treasurer. Mrs. Miner was succeeded in a few months by Mrs. C. H. Roe, who ably filled the office until her death, February 19, 1871. Her efficient and faithful services were greatly missed, both in church and mission circle. Although somewhat cast down at the severe loss, Mrs. C. W. Cringle was appointed as her successor in office and Mrs. D. Mable was elected secretary and treasurer, and the society worked on, contributing and working mostly for the foreign fields. They gladly lent a helping hand to the South church in aiding Miss Mary Wood in her outfit for her labors in India, and as readily gave their aid in send-

Ladies' Aid Society

OFFICERS

Mrs. F. S. Stockwell	-	-	President
Mrs. W. R. Herliott	-	-	1st Vice President
Mrs. E. S. Keeler	-	-	2d Vice President
Mrs. M. E. Dorn	-	-	Secretary
Mrs. E. M. Calkins	-	-	Treasurer

The Ladies' Aid Society was organized January 16, 1901. The object of the Society is to assist the church as far as possible in all needed improvements, to cultivate acquaintance and sociability among the members of the church and congregation, and to be helpful whenever possible.

Some of the improvements on the church, undertaken by the Society, have been decorating of the audience room, the two class rooms adjoining the upper and lower halls, the prayer meeting rooms, the kitchen, and purchase of carpets for the audience and prayer rooms, and matting for the halls. They paid \$500 toward the pipe organ fund; also \$100 into the church treasury, besides making many other needed and permanent improvements. The Society continues active and is hopeful of accomplishing as much in the future as in the past.



Notes From The

"40th Anniversary"

On our 40th Anniversary Rev. Haskings sent us a brief letter. It will do as well now. He was pastor for some years in Vermont, and died there.

Bellevue Falls, Vermont, July 20, 1876.
Dear Brethren:—Being the first white child born in Boone county* a son of one of the first deacons of the church and baptized into its fellowship, licensed by it to preach the gospel, and cherishing the memory of many pleasant associations of those earlier years, which from time to time come thronging in upon my mind, it seems befitting that I should be represented in your festive gathering to-day.

I do not remember whether the church was organized at my father's house, but I have been told that its meetings were often held there, and that at such times I was put in the cradle and pushed under the sink, that I might not be in the way. I suppose the lesson thus early inculcated has left a lasting impress: I have no disposition to get into other people's way. * * *

Yours for the fellowship of the gospel.

JOHN R. HASKINS.

*This honor has been claimed for our brother, Henry M. Sweet. He says John was here first, but that he was a case second.

Dr. Eddy wrote us at our 40th anniversary. It also is good now:

Manarouneck, N. Y., July 21, 1876.

Dear Brethren:—I should like to recount with you and the brethren assembled with you, the progress of the church and cause of Christ.

The great underlying principle of the Baptists is not in ordinances or forms of church government, but in a converted church membership and absolute soul liberty; liberty not only for all outside our denomination, but for all honest opinions inside.

No historian can regard our claims as leading actors in the great accomplishment, and progress, of our free country as unjust or immodest. We do not claim all the credit; other great bodies of Christians are with us in all this.

Brethren, my heart is with you; may God be with you evermore. You became two minds while I was with you. May you help each other and be blessed of God.—Your former pastor,

H. J. EDDY.

Mrs. Eliza R. Stenham, daughter of the late Dr. Charles Hill Roe,
read the following stanzas arranged for the occasion:

Ring out the bells, a merry peal,
Send forth a joyful greeting;
Let hearts that loved in woe or weal
With gratitude be heaving,
Let hand clasp hand in thankfulness,
Let tears with smiles be blended,
While to this consecrated home
Our eager feet have tended.
Through forty years she kept the faith
Pure, as she had received it;
With loyalty more strong than death
She taught it, and believed it,
'Mid specious views of false intent,
She never faltered nor faltered;
But preached the Old, New Testament,
Without one doctrine altered.
Now, many who in childhood's days
Were joined in worship, prayer and praise,
Are scattered wide the country o'er
From Atlantic's rocky shore
To where the blue Pacific rolls
Its waves on California's shoals;
And from the northern pine-clad hills,
To where the southern summer hills
The land with glowing light and heat,
Are found true hearts, that warily beat
With honest pride and honest fear,
For the old church in Baldivoso,
Ye dear departed ones! I fain would dwell
Upon this theme, each name and virtue tell
But time and space forbid; nor is there need
Our grateful hearts confer on each their need;
Cheerish them as our treasure safely stored,
To be returned with our returning Lord;
The pastors venerated and beloved,
Sisters arounding both in faith and love,
Brethren whose works do follow them above
Dear friends, we bless and thank you for the toil
That laid so deep within this virgin soil
The sure foundations, whereupon to raise
This living temple to the Saviour's praise.
May thousands yet of daughters and of sons
For ages shine like polished corner stones.
May earnest men, as formerly, be found
To preach the gospel all the world around.
May Africa's dusky children share,
As now, a faithful sister's Christian care.*
May India's daughters bless the gracious hand

That sent them thrice a sister from our land,**
May these be multiplied a thousand fold
Till time shall vanish like a garment old,
And when emerging from the ocean waves,
And countless multitudes of scattered graves,
The church triumphant rise to meet their King,
While myriad angels hallelujahs sing,
Then greet and glorious will the harvest show
Of seed you scattered Forty Years Ago!

*Joanna Mourne.

**The Two Mrs. Beechers, and Mary Wood-Newhall.



Present Membership

Augustine Ayers

Elizabeth Armstrong

Harry Armstrong

Jennie Ames

Earl Ames

Arthur F. Appleton

Mae Belle Anderson

Mrs. H. Allison

Ann Beck

Percy Boogie

Don Boedischer

Fred Boettcher

Sarah C. Crandall

Mary Crandall

Charity Campbell

Frank Campbell

Addie Bounds

Melissa Bounds

Marion Bounds

Milo Bounds

Fred Bounds

Willis Bounds

Edith Bowley

Harry Bowley

Corra Benson

Bessie Benson

Russ Benson

Adeline Benson

Edward Benson

Frederick W. Bateson

Ada M. Bacon

Elgie Bridges

Sarah Barnore

Rebecca Barker

Lila Bowdish

William Baker

Mrs. W. J. Cloyd

Idabel Church

Idabel Baker

Edward Baker

May Barker

George Brown

Jennie Briggs

Hubert Bender

Florence Bender

Harry Bender

George Bender

Maude Barr

Ann Beck

Lydia Davis

Herbert Dean

Nellie Dorn

Carl Davidson

Ida Davidson

Mabel Davidson

Fred M. Easton

Mary Easton

William Early

Della Early

Ide Early

Marion Carpenter

George Cross

Lena Cross

Ruby Cross

Esther Cross

Fercy Cross

John Cleaver

Arthur Cleaver

Charles Cleaver

Edw. Cleaver

Edw. Cleaver

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Edw. Cleaver

Lovinia Champlin

Fannie Champlin

Edna Collar Rooney

Orin Carroll

Laura Nina Culver

Mrs. Geo. Cline

Libbie Taylor Corlett

William Davis

Lydia Davis

Herbert Dean

Nellie Dorn

Carl Davidson

Ida Davidson

Mabel Davidson

Fred M. Easton

Mary Easton

William Early

Della Early

Ide Early

Marion Carpenter

George Cross

Lena Cross

Ruby Cross

Esther Cross

Fercy Cross

John Cleaver

Arthur Cleaver

Charles Cleaver

Edw. Cleaver

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Edw. Cleaver

Edw. Cleaver

Jennie Heywood

Belle Johnson

Luella Jenner

Sarah Jones

Martha Johnson

R. H. Jones

Anna Jones

James Jones

Viola Keeler

Ennis S. Keeler

Harriet Keeler

Fred Keeler

Edward Kahler

Emma Kahler

Lizzie Kahler

Amelia Kahler

Ira Kirby

Charles Kleasner

Nellie B. Kleasner

Edna Ryle

Nellie Kocher

Edith Kilbury

Robert Kern

Florence Kern

Bessie Keeling

Myra Kepple

Myrtle Kennedy

Elizabeth Kiester

Sarah Jane Lawrence

Anna B. Lawrence

James Lawrence

Louise Lawrence

Eva L. Linnell

Anna Linnell

Bessie Linnell

Myra Linnell

Simon H. Lohman

Lillian Lohman

Fay Lullbridge

Lewis N. W. Lake

Margaret Love

Earl Lane

Vina Laughbridge

Caroline Newman

Martha Newman

Mary Newman

James Newman

Gertrude Newman

Eliza Jane Hershey

Charlotte Nelson

Elizabeth Hersty

Mary Hambridge

Eva Pearce

Anna Patrick

Charles Pearce

Mary Paim

Isabelle Patrick

Nelson G. Peterson

Nelson G. Peterson

Nelson G. Peterson

"First We Forget"

The following named members of our church, of the Sunday School, from our Baptist families, and attendants at our services, responded to their country's call in 1861—63. Our pastor led the way:—

"When God is with our righteous cause;

His holiest places then are ours.

His temples are our forts and towers.

There is a time to fight, and pray."

Roe, Rev. Chas. H. Lincoln, Edgar N.
Hurlbut, Gen. S. A. Bristol, Nathan S.
Baker, Capt. D. L. Moore, J. Alderly
Lake, Surg. L. L. Wood, Fred
Roe, Lieut. J. H. Hawes, Byron
Lawrence, Lieut. E. L. Hawes, Jesse
Jenner, Capt. H. M. Tibbits, J. W.
Sweet, Lieut. Hubbard Tibbits, Chas.
Devlin, Capt. Joseph Tibbits, Chas.
Slater, Lieut. Daniel Wixon, James
Slater, Adelbert A. Wixon, J. G.
Tisdell, Lieut. Jas. E. Winegar, Geo.
Johnson, W. W. Chase, David E.
Whitney, Oscar Saxton, Jay H.
Bailey, S. H. Morton, Jay H.

The following named who had left us just previous to the war entered the service from other states or cities: Capt. C. C. Whitman, Capt. Robert S. Roe, Capt. John Neely, Capt. W. J. Handy, E. H. Druse, Garret DuPay, our faithful janitor for years, though not with us at time of enlistment; served with others named above. June, 1863, our church clerk, in his letter to the Association, gave expression to the rejoicing and thankfulness that the war was over: "We will sing unto the Lord for he hath triumphed gloriously, * * but never forgetting the price at which peace has been bought." The Church had just settled a war veteran, Dr. Eddy, as pastor. He proved a Nehemiah to rebuild the walls.

In proportion to their membership the other churches were well represented. All pulpits had pastors true to the flag, and loyalty denounced disunion and rebellion. The churches gave a glad welcome "When Johnny Came Marching Home."

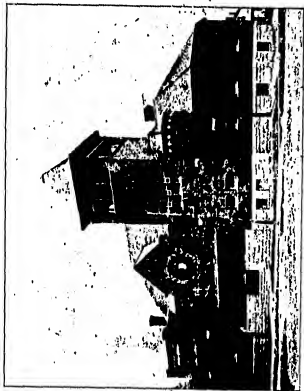
Sophia Luhnman Tripp Harold Willard
William Vandewalker Raymond Willard
Adelaide Vandewalker W. O. Willard
Ethel G. Vandewalker Minnie Willard
Celia Van Epps Hazel Willard
Walter Van Epps Sarah Weston
J. E. Wells J. E. Wells
Mrs. J. E. Wells
Florence Van Epps
Arthur Van Epps
Daisy Van Epps
Mary Whitman
Flora Whitman
Royai T. Whitman
Rosalie Winegar
Martha A. Smith
Frederick R. Snell
F. Mildred Snell
Christiana Schnor
Mary Schnor
William Schnor
Eva Schnor
Agnes Schnor
Franklin Shetles
Addie E. Smith
Eva Staley
Hiram Tolyne
Martha C. Tolyne
Fred Tolyne
Blanche Tolyne
Ettie Tolman
Marjette Turneure
Ardie Tripp
Belle Tripp
William A. Mitchell
Anna Mitchell
Marie Mitchell
Chloe Mitchell
Frank Mitchell
Stephen Morse
Florence Morse
Mrs. Ed. Morse
William Morse
Kate Moore
Russell Morgan
Sarah Morgan
Elva Rozina Maus
Lester Miller
Lila Mock
Harriett Mariett
Fred McLean
Mrs. Fred McLean
Myrtle McCoy
Lily Meyers
Ethel McColo

R/19

First Annual Directory

...OF THE ...

Methodist Episcopal Church.



Corner of Whitney Street and Logan Avenue.
Methuene, Illinois.

REV. SAMUEL EARNLEY, D. D. PASTOR.
OCTOBER, 1899.

DAILY REPUBLICAN PRINT.
OCTOBER, 1899.

Miss R. A. - 29
Miss R. A. - 29

FIRST ANNUAL DIRECTORY

.....OF THE.....

METHODIST EPISCOPAL
CHURCH.

CORNER OF

WHITNEY ST. AND LOGAN AVE

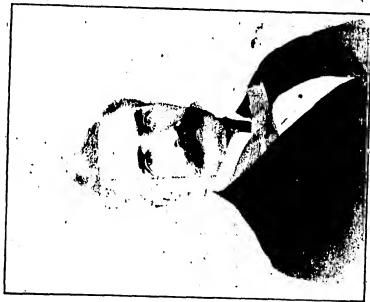
BELVIDERE, ILLINOIS.

REV. SAMUEL EARNLEY, D. D. PASTOR

OCTOBER, 1898.

***Prelace.....

This Directory is issued that it may facilitate acquaintance with the membership of the church. Undoubtedly mistakes will be discovered. Report them to the pastor and they will be rectified in the next issue. This is published by the direction of the official board. We think it will be of value and helpul in producing a more accurate record in the future.



SAMUEL EARNSEY, PASTOR.

OFFICIAL BOARD.

The Official Board is composed of Stewards, Trustees, Class Leaders, League President, and Sunday School Superintendent. It meets the first Sabbath in each month.

STEWARDS.

G. M. Marshall
William Dawson
G. S. Sager
John Collier
William Sawyer
Chas. I. Fox, D. D. S.
William A. Sheldon

TRUSTEES.

W. D. Swail
Isaac H. Flack
A. J. Vaw
Richard Jarvis

John List

J. W. Sharp
A. W. Swift, M. D.
G. B. Fry
Frank Starr
Thos. Cornwall
Wm. Hewitt

A. C. Fassett
J. C. Longcor
Walter Powers
L. R. Fitzer

COMMITTEES.

ESTIMATING PREACHER'S SALARY.

Dr. Swift William Dawson A. C. Fassett

TEMPERANCE.

Nellie Sager Mrs. J. W. Sharp Edward Barnes
W. J. Riley James Prestor

CHURCH EXTENSION.

G. b. Fry G. F. Sager Dr. L. F. Jones

EDUCATION AND TRACTS.

Flora Fellows Fannie Dodge Grace Whitney

FREEDMAN'S AID AND SOUTHERN EDUCATION.

Corrydon Brown T. J. Cornwall Dr. Butterfield

DISTRICT STEWARD.

G. M. Marshall

MISSIONS.

A. J. Snyder R. C. Fritz Mrs. M. Stupfel

CHURCH RECORDS.

A. W. Swift, M. D.
Rec. Secretary, C. S. Fox.

A. C. Fassett

CHURCH OFFICERS.

BISHOP.

Rev. S. M. Merrill, D. D., L. L. D.
..... 37 Washington street, Chicago, Ill

PRESIDING ELDER.

Rev. F. A. Hardin, D. D.
..... 8114 Normal avenue, Chicago, Ill

PASTOR.

Rev. Samuel Earney, D. D.
..... Residence, 332 Whitney street

LOCAL ELDER.

Rev. John Collier

LOCAL PREACHERS.

Rev. Nathaniel Crane Rev. William Cornwell

CLASS LEADERS.

John List A. J. Lang

COMMITTEE ON MUSIC.

G. M. Marshall A. C. Fassett
John L. Collier John Longcor

Charles I. Fox

COMMITTEE ON PARSONAGE.

Mrs. Ruie Sawyer Mrs. Carrie Weston
Mrs. Helen Wason Mrs. Azrelia S. Fassett
Mrs. J. C. Longcor.

SABBATH SCHOOL.

Mrs. Clara DeWolf Mrs. Anna Dawson
T. L. Bowman

Wm. H. Piel,

THE

Grocer.

Every Member

OF THIS CHURCH IS INVITED
—TO VISIT—

***Che Big Store.

All Goods sold by us are guaranteed to give Satisfaction. Special attractions for Holiday Season in our

Big Basement Department.

Burns & Parlow.

CHURCH CALENDAR—SABBATH SERVICES.

Class Meeting.....	9:30 a. m.
Preaching.....	10:30 a. m.
Sunday School.....	12:00 m.
Junior League.....	3:00 p. m.
Epworth League.....	6:30 p. m.
Preaching.....	7:30 p. m.
Tuesday, Prayer Meeting.....	7:30 p. m.
Thursday, Cottage Meeting.....	7:30 p. m.
Saturday, Choir Rehearsal.....	7:30 p. m.

SABBATH SCHOOL OFFICERS.

A. J. Snyder.....	Superintendent
Thomas Cornwall.....	First Assistant Superintendent
George M. Marshall.....	Second Assistant Superintendent
Ezra Merrill.....	Secretary
Frank Law Earnings.....	First Assistant Secretary
Carl Thueh.....	Second Assistant Secretary
William A. Sheldon.....	Treasurer
Dessie Bridges.....	Librarian
Miss Edna Williams.....	Choirleader
Miss Grace Curtis.....	Organist

The School meets at the noon hour.

EPWORTH LEAGUE.

Meets at 6:30 p. m.

R. C. Fritz.....	President
Mrs. Carrie Chamberlain.....	Chairman Spiritual Dept
Mrs. Edward Barnes.....	Chairman Mercy and Help Dept
Miss Fannie Dodge.....	Chairman Literary Dept
Mrs. W. A. Sheldon.....	Chairman Social Dept
Thomas Beckington.....	Chairman Finance Dept
Pearl Griffith, Jennie Pierce.....	Secretaries
Miss Edna Williams.....	Choirleader

JUNIOR LEAGUE.

Dessie Bridges.....	Superintendent
Mrs. Emma Elliot.....	Assistant Superintendent

J. L. McEvoy,
One Price Cash
Clothier.

NORTH STATE STREET.

Henry Lewis...

GLOVES
 AND
 MITTENS.
 Shoe Dealer

Repairing a Specialty.
 247 North State Street, Belvidere, Ill.

John C. Longcor,

Drugs, Medicines, and School Books.

Manufacture of Dr. Copdler's Cough Syrup
 and Scotch Condition Powders

130 NORTH STATE STREET.

D. Derthick & Son,

DEALERS IN

Meats and Oysters.

408 SOUTH STATE STREET.

406 State Street.

Starr Block, Room 4.

...Frank W. Starr...

REAL ESTATE, LOANS,
 ...AND INSURANCE.

The pastor had intended to insert in this directory a report covering the different phases of the work of the church during his three years, especially as this is the first directory published also to give a brief history of the church in Belvidere. It would have involved a large outlay that would be warranted just now, therefore it is postponed until some future time.

LADIES' AID SOCIETY.

Mrs. Carrie Weston President
 Mrs. Helen Watson Vice President
 Mrs. Rue Sawyer Secretary
 Miss Belle Warren Treasurer
 Meets each week on Wednesday, 2 p. m., from May to October, and from October to May, Tuesdays.

WOMAN'S HOME MISSIONARY SOCIETY.

Mrs. Amy Henderson President
 Mrs. Olive Maren Vice President
 Mrs. Melena Linderman Recording Secretary
 Mrs. Etta Menne Corresponding Secretary
 Mrs. Emma Elliott Treasurer
 Mrs. Fannie Emgey Musical Director

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. William Biester President
 Mrs. Dr. Fox First Vice President
 Mrs. F. Seger Second Vice President
 Mrs. Fannie S. Emgey Recording Secretary
 Mrs. Olive Maren Corresponding Secretary
 Mrs. Mattie Stupell Treasurer
 Mrs. Fannie S. Emgey Musical Director
 Meets first Thursday of each month, 3 p. m.

Brill & Incledon

Millinery and Hair Work.

— A Full Line of the Latest
— Novelties at Prices that
— Are Right.

611 South State Street.

Cash Grocery,

601 South State Street.

WE APPEAL TO THE APPETITE

... WITH OUR.....

High Grade Groceries.....

"The Proof of the Pudding is in the Eating"
Apply this test to our MERCHANDISE and the
result we will leave to you.....

ON TIME.

When Admiral Dewey arrived in New York, two days ahead of time, he was asked how it was that he came two days ahead of time, his reply was business like and philosophical, "I have made it a custom in life to try and be two days ahead instead of an hour behind."

It was this that made him win the Manila victory, for had he been late in arrival he would have found his enemy in a less favorable position for defeat.

What a sermon in this for us. Be on time at the public service, at all meetings, at Sunday school and with our finances.

Had all been on time to see the treasurer and settle up accounts, he would have been able to present to you a financial statement.

Be ahead instead of an hour behind.

Methodist Episcopal Church

DIRECTORY.

Alphabetical list of members, non-resident members not reported. If you discover errors, report them by card.

NAME.

RESIDENCE.

Andrews, Mervin.....	903 Caswell street
Andrews, Mary A.....	903 Caswell street
Avery, Wallace W.....	two miles northeast
Avery, Ruth.....	two miles northeast
Allen, Sarah.....	313 Allen street
Anderson, Malvina.....	1107 South State street
Anderson, Samuel.....	314 Cherry street
Anderson, Vassina.....	314 Cherry street
Armstrong, L. A. Mrs.....	Cherry street
Armstrong, Edith.....	Cherry street
Butterfield, Willis, M. D.....	620 South State street
Butterfield, Malvina.....	108 Logan avenue

George B. Fry.....

Manufacturer and
Dealer in
**Picture Frames and
.....Artists' Material.**
116 Pleasant Street.

Nash, ..The....
Photographer.
Fine Photos at Prices in Reach of all.
108 Logan Avenue.

The New York Store,
Crochery, Glassware, Lamps,
Notions and House Furnishings.
539 South State Street. E. B. FISHER & CO.

Wm. M. Sawyer
The Jeweler.

SPECTACLES FITTED TO ALL EYES.
510 SOUTH STATE STREET.

Star Bakery.

Fancy Bakery Goods.
Weddings and Parties a Specialty.
WINNE & ROSS, Proprietors.

Banwell, Robert.....1305 South State street
Barker, Fred C.....114 East Perry
Barker, Alice.....114 East Perry
Biester, William.....Cor. E. Second and Washington
Bliss, Minnie.....Cor. E. Second and Washington
Bridges, Mary.....819 Garfield avenue
Briggs, Desie.....819 Garfield avenue
Bowie, Hannah.....703 Whitney
Bennett, Henry D.....315 West Jackson
Barton, Mary A.....131 Locust street
Bachelior, Nance.....State street
Burton, Anna.....413 Logan avenue
Barber, Sarah.....424 East Hurlbut
Brown, Sabina.....813 Pearl street
Brown, Ella.....813 Pearl street
Barnes, Sarah (Thos.).....River Road
Bowman, Theodore L.....401 East Madison
Bowman, Anna.....401 East Madison
Barnes, Flora J.....1208 South state
Bucklin, William.....525 South State street
Burroughs, Hattie E.....Garfield avenue
Beecher, Desire.....516 Logan avenue
Blossom, Lizzie.....1023 Union avenue
Barber, Mabel.....East Second street (O. L.)
Bowley, James.....East Second Street (O. L.)
Bowley, Lettie M.....417 Hurlbut avenue
Blackman, Stella A.....East Second street (O. L.)
Blackwell, Frank.....East Second street (O. L.)
Bidwell, Agnes.....East Second street (O. L.)
Bryant, Rosa M.....
Baker, J. F.....
Brill, William.....890 Fremont
Brill, Alice M.....890 Fremont
Bishop, Clara.....1016 Prairie street
Burton, John.....Country
Burton, Mrs.....Country
Brush, George D.....125 Caswell
Brush, Albertie.....125 Caswell
Brush, Nettie.....125 Caswell
Brush, Nellie.....125 Caswell

J. W. SHARP

Cor. Lincoln and State Sts.

**Staple AND
Fancy
Groceries.**

"THE BEST IS THE CHEAPEST."

L. C. Willard....

410 South State Street.

Home

WHAT IS HOME WITHOUT

Furniture.

**We Furnish the Latest Styles
at the Lowest Prices.**

Rosford, Margaret.....805 Warren avenue
Brouer, Howard D.....816 Garfield
Brown, Corydon L.....Garfield
Brown, Sarah E.....Garfield
Beckington, Rosa J.....628 South State
Beckington, Thomas J.....628 South State
Barr, Maude.....Pearl
Baker, Emmett.....Corner Lincoln and Kishwaukee
Byers, Mrs. E. M. (Dr.).....162 Logan avenue
Barnes, Edward.....516 West Lincoln
Barnes, Martha A.....516 West Lincoln
Bassett, Katie Irene.....1217 Union avenue
Bassett, Maggie Bell.....1217 Union avenue
Boweley, Anna M.....North State street
Cornell, Ophelia.....1019 Garfield avenue
Case, Henry.....six miles north
Case, Melissa.....six miles north
Case, Mahel R.....six miles north
Curtis, Mrs. A.....916 East Lincoln avenue
Curtis, Alice J.....916 East Lincoln avenue
Curtis, Nellie J.....916 East Lincoln avenue
Curtis, Harry.....916 East Lincoln avenue
Curtis, Grace.....916 East Lincoln avenue
Cleveland, A. H.....523 East Lincoln avenue
Cleveland, Lydia.....523 East Lincoln avenue
Cleveland, William.....Kishwaukee street
Cleveland, Elsie.....Kishwaukee street
Chamberlain, Daniel.....Garfield avenue
Chamberlain, Maude E.....Garfield avenue
Crane, Nathaniel, Rev. (Local).....300 W. Locust street
Crane, Lucy.....300 W. Locust street
Collier, John L.....1209 Whitney street
Collier, Anna.....1209 Whitney street
Collier, John L., Jr.....1209 Whitney street
Collier, Harry.....1203 Whitney street
Collier, Garnett Parker.....1203 Whitney street
Collier, Fredrick.....Caswell street
Carpenter, Joseph S.....Country, three miles northeast
Carpenter, Clarissa.....Country, three miles northeast
Cornwell, William, (Rev. Local).....816 Garfield avenue

Belvidere's Sympathy

Has been aroused by Dreyfus' Trial, So will their fancy be pleased with "French Fischeier" in Millinery. Reliable Goods and styles at

L. MAE BLOSSOM'S.

Prices and Quality Speak Louder than Words.

The leading dealer in CROCKERY,
GLASSWARE and LAMPS in

J. F. HANNAH & CO.

LOWEST POSSIBLE PRICES FOR BEST QUALITIES.
Corner State Street
and Logan Ave.

J. H. Tetlow,

CASH CLOTHIER.
Gents' Furnisher, Gents', Ladies',
and Misses' Shoer.

Visit E. C. Hovey's South End Dry Goods Store.

FOR ALL KINDS OF—
Dry Goods, Notions, Cloaks, Carpets, Curtains

FULLER BLOCK.

CORNWELL & HALL, Real Estate and Insurance Agents.

Buy, Sell and Exchange Farm and City Property,
South and Western Land for sale. Houses and
Farms Rented and Collections Made.
BELVIDERE PHONE. 246.
Office, 310 So. State St.

BELVIDERE, ILL.

Cornwell, Catherine.....	816 Garfield avenue
Cornwell, Thomas.....	820 Warren avenue
Clark, Hannah.....	820 Warren avenue
Collier, John (Rev.).....	North State street
Crutcher, Ohella.....	122 Bishop street
Cushman, Martin.....	1003 Garfield avenue
Cushman, Nellie.....	1003 Garfield avenue
Craig, William.....	122 Fremont street
Craig, Sadie.....	122 Fremont street
Creighton, William.....	Country, on F. King's farm
Creighton, Mary.....	Country, on F. King's farm
Chamberlain, Carrie.....	901 Pearl street
Chapman, Theron.....	120 West McComb street
Chapman, Elizabeth M.....	120 West McComb street
Chapman, Grace.....	120 West McComb street
Crane, Katie D.....	Garfield avenue
Dana, Alice M.....	698 Fremont street
Dixon, George.....	Country
Dixon, Nettie R. (George).....	Country
Dixon, Estrella (Wesley).....	Garfield avenue
Dixon, Carina (Fred).....	1101 South State
Dixon, Esther (James).....	two miles south
Drake, Susan.....	713 Garfield avenue
Drake, Charles A.....	713 Garfield avenue
Dysart, Amanda.....	379 Caswell street
Dodge, Clarence H.....	North State street
Dodge, Rosa.....	North State street
Dawson, William.....	Logan avenue
Dawson, Mary L.....	Logan avenue
Dawson, Anna.....	681 Fremont street
Dawson, Nellie.....	Logan avenue
Dawson, Grace.....	Monomonee street
DeWolf, Clara.....	913 Union avenue
Dowling, Samuel.....	630 Van Buren street
Dowling, Hester.....	620 Van Buren Street
Dowling, Clara.....	East Second street (O. Ly
Dean, Fannie E.....	348 Caswell street
Durham, W. H.....	348 Caswell street
Durham, Emma M.....	380 Caswell street

You don't get the News

UNLESS YOU TAKE

The Republican

THE PEOPLE'S PAPER.

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and

HATTERS....

Carry everything to be found in the Clothing
and Furnishing Goods line for Men and Boys.

Duncan, Ford119 Second street
Dunbar, Carrie A.119 Second street
Davis, Mary A.327 East Lincoln avenue
Dodge, Fannie E.624 Fremont street
Dodge, Olive.624 Fremont street
Downing, Ernest.Perry street
Downing, Belle.Perry street
Earmey, Fannie S.322 Whitney street
Earmey, Jennie C.322 Whitney street
Earmey, Frank L.532 Whitney street
Estabrook, Eliza.513 East avenue
Elliott, Emma.219 East Madison street
Elliott, Carrie.South State street
Earl, Marie.1214 Whitney street
Flick, Isaac H.815 South State street
Flick, Mary.815 South State street
Fassett, Adelbert C.403 West Hurbutt avenue
Fassett, Adella S.403 West Hurbutt avenue
Fry, George B.312 Union avenue
Fry, Lucila E.312 Union avenue
Fry, Robert.three miles southeast
Fry, Susanah.three miles southeast
Fry, John F.three miles southeast
Fry, Albert T.three miles southeast
Fry, Adelaide.three miles southeast
Fry, Gilbert.three miles southeast
Fry, Arthur.three miles southeast
Fry, William.three miles southeast
Fry, Ruth.three miles southeast
Ferguson, May.609 West Madison street
Fellows, Flora.321 North State street
Fellows, Nettie.321 North State street
Fellows, Dorotha.321 North State street
Fair, George.Main street
Fair, William.East Second street(O. L.)
Fair, Mamie.East Second street
Fair, John.Second street
Franklin, Nettie.North Side
Ford, Richard.Logan avenue
Ford, Eliza.Logan avenue

James Nott,

Photographer.

Successor to Clark & Nott.

Kodaks and Amateur Supplies,
Large Portraits, Frames.

411 S. State Street. Belvidere.

J. F. Grogan

LEADER OF STYLES
IN

Shoes

.....Fine Footwear.

.....Repairing and all Kinds of
Pleasure Work Made to Order.

509 S. State Street.

Belvidere Block.

Boots

Fiddock, William.....301 Locust street
Fitzer, Levi R.....610 East Second street
Fritz, Lulu.....two miles Rockford road
Fritz, Lena.....two miles Rockford road
Fritz, Constance.....two miles Rockford road
Fenwick, Jane.....North State
Ford, William.....Logan avenue
Ford, Della.....Logan avenue
Fox, Charles L, P. D. S.....710 Van Buren street
Fox, Amy.....710 Van Buren street
Fox, Winifred.....710 Van Buren street
Fay, Sarah M.....Union avenue
Gould, Jared B.....916 East Lincoln avenue
Gray, Hiram.....Corner Pearl and First
Griffith, Laura.....813 Union avenue
Griffith, Pearl.....813 Union avenue
Gould, Frank J.....916 East Lincoln avenue
Grigsby, Louis A., D. D. S.....321 Allan street
Grigsby, Martha.....Union avenue, (O. L.)
Grover, Ella.....North State street
Gaus, Hannah.....North State street
Gaus, Mary.....North State street
Gordon, Wealthy.....South State street
Graham, Benjamin F.....two miles northeast
Graham, Mabel.....two miles northeast
Hardin, Levi.....125 West Pleasant
Hardin, Ella.....125 West Pleasant
Hannah, Thomas.....South State street
Hovey, Belinda.....808 Garfield avenue
Howard, Gertrude.....365 Whitney street
Howard, Addie.....953 Whitney street
Hopper, Sarah E.....421 Prairie street
Hewitt, William.....623 Julian street
Hewitt, Emma.....623 Julian street
Hewitt, Martha Grace.....623 Julian street
Hill, George W.....two miles River Road
Bill, Carrie A.....two miles River Road
Bill, Clara May.....two miles River Road

Hill, Mrs. Henry.....two miles River Road
 Holmes, Mrs.....Corner Main and Meadow
 Harding, Benjamin.....four miles south
 Huber, Charles.....three miles northeast
 Huber, Mrs. Charles.....three miles northeast
 Huber, Phillip.....Rock and Road
 Huber, Lena.....Rockford Road
 Huber, Leona.....Rockford Road
 Huber, Walter.....Rockford Road
 Huber, Lottie Kate.....Rockford Road
 Hendrickson, Allen.....319 Locust street
 Hendrickson, Amy.....319 Locust street
 Hendrickson, Malalon.....319 Locust street
 Hart, Martha.....317 West Locust
 Higgs, Nellie.....317 West Locust
 Hubbard, Irene.....618 Cherry street
 Hyndeman, Arthur.....North State
 Hyndeman, Mattie.....North State
 Huthches, Carl C.....537 Caswell street
 Huthches, Flora.....537 Caswell street
 Huthches, S. N.....537 Caswell street
 Huthches, Myra J.....537 Caswell street
 Huthches, Ethel.....537 Caswell street
 Hummel, Mrs.....West Lincoln avenue
 Husher, James F.....Freemont street
 Hasler, William.....two miles southeast
 Incledon, George.....711 North State street
 Incledon, Eliza.....711 North State street
 Jones, Leslie W., M. D.....West Hubbard avenue
 Jones, Ella C.....415 West Fifth street
 Jones, Quincy.....415 West Fifth street
 Jones, Mrs. Manetta.....415 West Fifth street
 Jarvis, Richard.....221 Pearl street
 Johnson, Mary Jane.....five miles southeast
 Jarvis, Alice.....1028 South State street
 Jaffray, Bessie.....719 North State
 Johnson, Anna.....328 Buchanan street
 Kimmel, Rosetta.....W. Lincola avenue
 King, Lillian.....Country
 King, Charles F.....569 Caswell street

King, Addie.....509 Caswell street
 Kunze, Luma.....East Second street
 Knickerbocker, Winnie.....East Second street
 Kemper, Fred C.....721 Caswell street
 Kemper, Cora.....721 Caswell street
 Koehler, C. C.....224 Van Buren street
 Kilbury, George B.....Ogden avenue
 Knox, Levi.....911 Garfield avenue
 Knox, Ella Arbana.....911 Garfield avenue
 Knapp, Manie L.....1214 Whitney street
 List, John.....621 Freemont street
 List, Mrs. John.....621 Freemont street
 Linderman, Melissa.....308 Whitney street
 Linderman, Melissa.....308 Whitney street
 Luce, Ella J.....313 Jackson street
 Luce, Elsie H.....313 Jackson street
 Luce, Harriet B.....Rockford Road
 Luce, George.....Rockford Road
 Lungort, John C.....15 West Lincoln avenue
 Longcor, Eva B.....213 West Lincoln avenue
 Lewis, Mary.....463 South State street
 Lucas, Jackson C.....South State street
 Lucas, Nettie.....815 Pearl street
 Lindquist, Knute T.....Turner Addition
 Lindquist, Martha.....Turner Addition
 Lindquist, Charles.....Turner Addition
 Lindquist, Albert.....Turner Addition
 Lindquist, Frank.....Turner Addition
 Linnell, Thomas J.....691 East Lincoln avenue
 Linnell, Mary.....691 East Lincoln avenue
 Lewis, Henry.....310 North State street
 Lewis, Harriet.....310 North State street
 Lewis, Eunice M.....317 North State street
 Loop, Maria.....four miles southeast
 Lawman, John.....four miles southeast
 Lawman, Rebecca.....490 Pearl street
 Lane, Mary Jane.....Rockford Road
 Leach, Carrie.....Rockford Road
 Leach, William.....514 Warren avenue
 Leach, Martha.....514 Warren avenue

Leach, Violet.....514 Warren avenue
 Leaman, Lucy.....1215 Whitney street
 Love, Alfred.....Pearl street
 Landis, Belle.....306 Locust street
 Lane, Tripiena.....Pearl street
 Lenz, Calvin.....401 East Fourth street
 Lenz, Anna.....401 East Fourth street
 Leaman, Silas.....1039 South State street
 Little, Nancy E.....819 Whitney street
 Logan, Frank A.....Second street
 Logan, Lorenda.....Second street
 Lang, A. J.....Corner Fremont and Logan avenue
 Lang, Mary.....Corner Fremont and Logan avenue
 Lang, Vera.....Corner Fremont and Logan avenue
 Lawman, Nettie.....four miles southeast
 Lobdell, Julia.....Country
 Lewis, Mrs. Taylor.....483 South State street
 Martin, Maggie.....812 South State street
 Merrill, Anna.....202 Main street
 Merrill, Erna.....616 Whitney street
 Matt, Sarah.....627 Whitney street
 Maxson, Leora.....464 South State street
 Mareau, Olga A.....South State street
 Martin, Thomas.....South State street
 Martin, Mary J.....800 West Lincoln avenue
 McDavit, Edward L.....800 West Lincoln avenue
 McDavit, Mary L.....814 West Perry street
 McCandless, Maggie.....620 West Jackson street
 Marshall, John W.....Kishwaukee street
 Mauz, Kozina.....825 Warren avenue
 Marshall, Matilda.....703 Pearl street
 Marshall, George M.....703 Pearl street
 Marshall, Susie.....613 Logan avenue
 Marshall, Taylor L.....613 Logan avenue
 Marshall, Agnes.....315 West Pleasant street
 Morse, Austin.....315 West Pleasant street
 Morse, Matilda.....528 Julian street
 Mackey, Laura.....617 Logan avenue
 McBride, W. M.....617 Logan avenue
 McBride, Mrs.....617 Logan avenue

Martin, Fred.....South State street
 McGill, Mrs. John.....400 East State street
 Myers, W. E.....515 Madison street
 Miller, A. J.....710 Whitney street
 Miller, Mrs. A. J.....710 Whitney street
 McDowell, Adam.....Fremont street
 McDowell, Catherine.....Fremont street
 Moore, Richard.....807 Prairie street
 Moore, Margaret.....807 Prairie street
 Mance, Louis H.....715 East avenue
 Mance, Erna J.....715 East avenue
 Mulken, Vandy.....South State street
 McInnes, Ellen.....403 Fourth street
 McNaughton, Edessa.....702 Logan avenue
 Martin, Dora.....North State street
 Mason, John.....809 West Lincoln avenue
 McEachron, Annie.....207 West Hurbit avenue
 Norton, Carrie.....
 Newton, Belle.....615 Baker street
 Nash, W. T.....Logan avenue
 Pettit, Mary.....311 Whitney street
 Pettit, E. E.....311 Whitney street
 Powers, Lucinda.....two miles River Road
 Powers, Walter M.....two miles River Road
 Powers, Frankie.....two miles River Road
 Prentice, Minnie.....East Second (O. L.)
 Prentice, O. R.....East Second (O. L.)
 Prentice, O. R., Mrs.....East Second (O. L.)
 Pritchard, Warham W.....815 Prairie street
 Pritchard, Matilda.....815 Prairie street
 Pritchard, Clarence.....815 Prairie street
 Pritchard, Evelyn.....Prairie street
 Pritchard, Susan.....Prairie street
 Perlet, Erna.....Corner Prairie and Fourth
 Powers, Carrie L.....416 Julian street
 Pierce, Jennie M.....924 North State street
 Pierce, Mary E.....924 North State street
 Pierce, Olive.....924 North State street
 Piel, Altha A.....525 Cherry street
 Piel, Lillie.....525 Cherry street

Pearl, John G. 403 Garfield avenue
 Pearl, Minnie 403 Garfield avenue
 Palmer, Eleanor 102 South State street
 Palmer, A. L. 102 South State street
 Patti, Miriam three miles south
 Puerbaugh, Harry, Mrs. 707 West Perry
 Pletcher, Cora 529 Allen street
 Pierce, Nellie J. West Madison
 Pierce, Floyd E. West Madison
 Pease, Nellie G. 111 Fourth street
 Preston, James East Second
 Price, Mattie East avenue
 Pettit, Blanche Webster street
 Pettit, Glen Webster street
 Petty, John Hancock street
 Petty, Amy Hancock street
 Reed, Harriet M. four miles Reed's Crossing
 Richie, Lillian M. two miles south
 Rundall, Sarah 1014 South State
 Robertson, Mira R. 816 Whitney
 Ray, Lucaba 336 Allen street
 Rainsley, Cora Cor Third and Prairie street
 Robinson, Edmund J. 120 Ogden avenue
 Riley, William J. 102 Garfield avenue
 Riley, Ella 102 Garfield avenue
 Rieneberg, Adeline 300 East Madison street
 Rudwick, Lovella M. 1214 Garfield avenue
 Rounds, Herbert 315 West Pleasant
 Rounds, Sarah L. 315 West Pleasant
 Rose, Mary E. 226 West Pleasant street
 Ross, Alvey E. 1003 Whitney street
 Rogers, Edith four miles south, Genoa road
 Rushton, Nettie 713 East Second street
 Richardson, Alta Bell 510 Main street
 Raindrop, Benjamin C. River Road
 Raindrop, Pearl River Road
 Slater, Mrs. A. A. 113 West Main on

Swayne, George W. State Street (O. L.)
 Sprague, Martha State Street (O. L.)
 Sprague, Edna State Street (O. L.)
 Smith, Alvin
 Seaver, Anna 612 Pearl
 Silvis, Ida Corner Church and Caswell
 Snyder, A. J. Van Buren street
 Snyder, A. J., Mrs. Van Buren street
 Sherman, John L. 1019 Garfield
 Sherman, Mary E. 1019 Garfield
 Scott, Jennie 1121 Pearl
 Stupple, Mattie Corner Fourth and Whitney
 Stupple, Edwin Corner Fourth and Whitney
 Smith, Winnie two miles country
 Smith, Fdna Country
 Smith, Ray Country
 Smith, Lee Country
 Sexaur, George two miles east
 Spragg, Caroline West Lorist street
 Sheldon, Wm. A. 710 Prairie street
 Sheldon, Elizabeth M. 710 Prairie street
 Seargen, Mahala Logan avenue
 Savage, H. R. 317 West Hurban
 Savage, Ella 315 West Hurban
 Stupple, Cella Second street
 Sager, Ellen two miles southeast
 Sager, Garret F. two miles southeast
 Sager, Ellen E. two miles southeast
 Sager, Jessie V. two miles southeast
 Sager, George E. two miles southeast
 Sager, George H. two miles southeast
 Sawyer, Rufe D. 633 Whitney street
 Sawyer, William M. 633 Whitney street
 Sawyer, William, Mrs. 633 Whitney street
 Shaw, Daniel West Jackson
 Shaw, Martha B. West Jackson
 Silvis, Mary A. 810 South State
 Swall, Louise M. 317 West Lincoln
 Swall, Bertha 317 West Lincoln

Swail, May.....317 West Lincoln
 Silvius, Lizzie.....Corner Church and Caswell
 Sellard, James.....324 North Main
 Sillard, Clara.....324 North Main
 Sharp, John W.....322 West Lincoln avenue
 Sharp, Hattie.....322 West Lincoln avenue
 Sharp, William.....322 West Lincoln avenue
 Sharp, Proctor.....322 West Lincoln avenue
 Sarr, Frank W.....819 Pearl street
 Sarr, Mary.....819 Pearl street
 Silvius, Wells.....Whitney street
 Swift, Arthur W., M. D.....129 West Locust street
 Swift, Jessie E.....129 West Locust street
 Shaw, Nettie.....five miles west Newberg Hill
 Stowell, Della.....between Sixth and Seventh
 Stowell, Herbert J.....between Sixth and Seventh
 Stutuck, Foster.....804 Prairie street
 Shattuck, Harriett.....804 Prairie street
 Tanner, Adaline.....325 West Madison street
 Turner, Triphena.....Logan avenue (O. L.)
 Timony, Elizabeth.....211 First street
 Tellow, Winnie.....330 Allen
 Taplin, Ovella.....221 Logan avenue
 Taplin, Eliza.....221 Logan avenue
 Tapple, Sherman.....316 East Lincoln avenue
 Thrush, Esther, Mrs.....415 Allen street
 Thrush, Carl.....415 Allen street
 Teeple, Mary E.....327 East Lincoln avenue
 Vandewalker, Henry M.....1115 Garfield avenue
 Vanbrocklin, Mrs. D.....north side
 Weston, Carrie.....125 Ogden
 Warren, Mabel.....633 Union avenue
 Watson, Helen.....607 Logan avenue
 Whitney, Grant C.....635 Fremont street
 Whitney, Grace.....635 Fremont street
 Wymann, Emma.....1121 South State
 Wymann, Warren.....1121 South State
 Ward, Rose.....
 Willard, Ethel.....
 Watts, William.....315 West Pleasant street



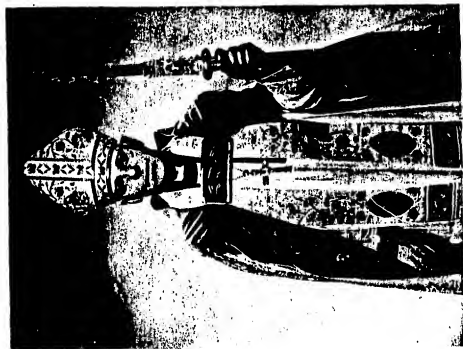
Whipple, Annie V.....615 Pearl
 Webster, Grace F.....West Lincoln avenue
 Welsh, Nellie.....816 Garfield
 Woodward, Myrtle.....Union avenue
 Williams, Edna May.....Corner Chicago and Jackson
 Yaw, Albert J.....First street
 Young, Florence R.....317 West Perry
 Zinn, Nellie.....427 Kishwaukee street

The
CENTENNIAL CELEBRATION
of
TRINITY CHURCH
Belvidere, Illinois

Trinity Sunday
June first, 1947

VAULT

#148



The Right Reverend Wallace Edmonds Conkling
The Bishop of Chicago

The Institution of the Rector and

THE CENTENNIAL EUCHARIST

The Rt. Rev. Wallace E. Conkling, S.T.D.
The Bishop of Chicago

The Rev. Frederick B. Wolf
Celebrant

The Rev. John H. Scambler
The Rev. Harold G. Holt
The Rev. Philip L. Shutt
In Procession

Mr. Paul Abel
The Bishop's Chaplain

Mrs. Allyn Burroughs
Master of Ceremonies

Miss Jeanne Law
Organist

PRELUDE AND PROCESSIONAL

INSTITUTION OF THE RECTOR

The Book of Common Prayer

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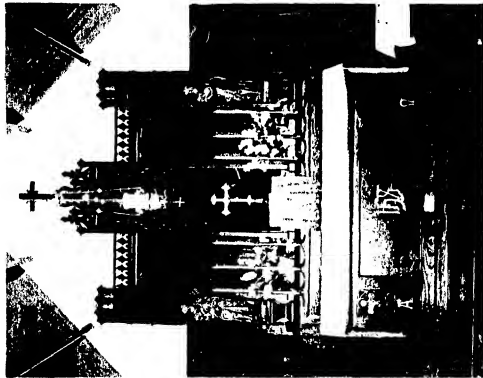
SOLEMN PROCESSION

Priest: Let us go forth in peace.

People: In the Name of Christ. Amen.

"Holy God We Praise Thy Name" Hymn 273

"Alleluia, Sing to Jesus" Hymn 347



THE HIGH ALTAR

THE PRIESTS OF TRINITY CHURCH

The Rev. Alfred Louderback
 The Rev. S. P. Pulford
 The Rev. J. S. McGowan
 The Rev. E. B. Tuttle
 The Rev. J. H. Waterbury
 The Rev. W. H. Cooper
 The Rev. H. Yector
 The Rev. W. H. Eddy
 The Rev. J. O'Meara
 The Rev. C. A. Cummings
 The Rev. J. S. Mahood
 The Rev. A. L. Bumpus
 The Rev. Gerald G. Moore
 The Rev. Garth Sibbald
 The Rev. M. O. Gruber
 The Rev. F. H. Burrell
 The Rev. W. P. Crossman
 The Rev. A. E. Johnstone
 The Rev. J. H. Scrambler
 The Rev. J. S. Cole
 The Rev. S. E. Johnson
 The Rev. H. G. Holt
 The Rev. R. T. Milligan
 The Rev. P. L. Shutt
 The Rev. Frederick B. Wolf

HISTORY OF THE PARISH

The work of the Church in Belvidere began in the early part of the 19th century. There are no records today to tell us of the history of this early work. We know that a Mission was organized in 1847 and the Church which stands on the corner of North Main Street and Huribut Avenue was built in 1857. It is a picturesque little building — somewhat in the line of the English Churches. A few names come down to us of the first communicants of this first attempt to establish the Church. They are: Mr. and Mrs. Albert Neely, Mrs. Margaret Keith, Mr. M. Hotchkiss, Alma Hotchkiss, George Dean, Mr. A. F. Moss, and Mr. and Mrs. George Williams. In the early days the Mission was very prosperous and continued so until 1872 when it began to decline — through removals and deaths — and finally services were discontinued. The priests in charge of the Church prior to 1872 included the Rev. Messrs. Alfred Lunderbock, S. P. Pulford, J. S. McGowan, E. B. Tuttle, who founded St. Mark's Church, Chicago, J. H. Waterbury, W. H. Cooper, H. Yeator, and W. H. Eddy.

In 1893 the Church was reopened and Dean Peabody conducted evening services for a year. In 1894, the Rev. J. O. O'Meara came as resident priest. He was followed by the Rev. C. O. Cummings, who with his family was greatly beloved by the members of the Mission. During his pastorate the guild house was erected. After ten years, the Rev. Cummings resigned. During this time, and after, the mission enjoyed a steady growth.

Priests from then on included the Rev. Messrs. J. S. Mahood, 1906, A. L. Bumpus, 1909, Gerald G. Moore, 1912, Garth Sibbald, 1917, M. O. Gruber, 1921, F. H. Burrell, 1922, W. P. Crossman, 1923, A. E. Johnstone, 1926, J. H. Scambler, 1928, J. S. Cole, 1932, S. E. Johnson, 1933, H. G. Holt, 1936, R. T. Milligan, 1941, P. L. Shutt, 1943, and the present Rector, the Rev. Frederick B. Wolf.

This brief outline of the history of Trinity Church, Belvidere, would not be complete without mentioning St. Margaret's Guild. For many years the women of this Guild gave generously of their time, strength and funds to carry on the work of the Church. Today St. Mary's Guild and St. Cecilia's Guild, and the Altar Guild are all prominently identified with the work of the Church.

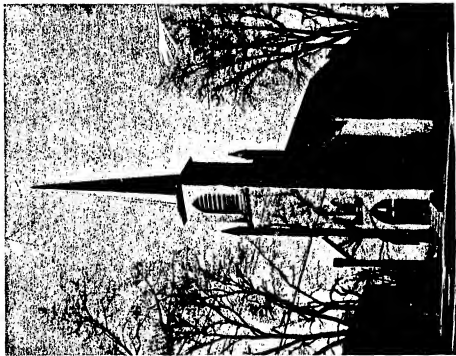
A recent Guild, formed in the last few months and named for the carpenter St. Joseph, has done yeoman service in getting the Church ready for the Centennial celebration.

A very fine pipe organ was given to the Church by Mrs. Gustavus F. Swift of Chicago. The dedication of this organ took place May 29, 1947. Funds for its installation were given by members and friends of Trinity Church.

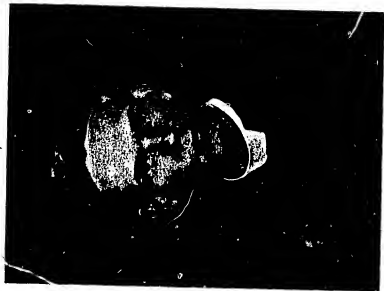
The mission, one hundred years old, just recently became a parish and was admitted to parochial status at the last Diocesan Convention. The wardens and vestrymen elected to serve were: Mr. Harry Perkins and Mr. Clarence Darnon as wardens, and Mr. Clarence Whitehead, Mr. Alfred Johnson, Mr. Edward James, Mr. Robert T. Jury, Mr. Myron Perkins and Mr. Charles Burroughs as vestrymen.

PARISH GUILDS

The Altar Guild
The Order of St. Vincent
The Choir
St. Joseph's Guild
St. Mary's Guild
St. Cecilia's Guild



TRINITY CHURCH



The Rev. Frederick Barton Wolf, B.D.
Rector